TIRTHANKARA MAHAVIRA

LIFE AND PHILOSOPHY

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PREFACE

Scholars of oriental history are well conversant with the fact that in the trinity of religions (Viz., Vedic, Buddhist and Jainism) Jain religion has been enjoying a very prominent position since pristine past. About 2572 years ago when benighted persons were engrossed in the massacre of innumerable mute and innocent animals in the noble name of religion and culture, King Siddhartha and Queen Priyadarshini-Trishala were blessed with a glorious child in Kundalpur (Bihar). The Divine child was called Mahavira alias Vardhmana. The child was gifted with superb spiritual attainments. He being an introvert was always engrossed in deep and serene thinking and trying to solve the puzzle of the world and the miseries of its inhabitants.

When Prince Mahavira was 30 years old he once for all diverted his serious attention from the attachment of royal splendour and alluring objects of the world to his soul-towards the kingdom of heaven, hidden within. He was leading the life of a sincere celibate. He embraced the holy order of a nude Jain monk. After 12 years of hard penances, supreme austerities and unperturbed meditations He became Omniscient and experienced the bliss of beatitude. At the age of 72 Lord Mahavira got final emancipation, viz Parinirvana, from the lake of Pavapuri near Patna (Bihar). The celebrations during the Diwali, the Festival of Lights are performed to commemorate Lord's liberation, since Tirthankara Mahavira attained Parinirvana 2500 years ago. Then a Mahavira Nirvana era started reminding the world of the most auspicious event of Nirvana.

Lord Mahavira was the senior contemporary of Lord Buddha. He occupies an important place in the development of Indian culture and civilization. In the long list of defied

saints who had washed off the blood-soiled surface of Bharata through the sacred and genial current of non-injury and universal brother-hood, the name of Lord Mahavira shines like Sun in the firmament. The late erudite Hindu scholar of repute Lokmanya B. G. Tilak had made this categorically conspicuous in his address at Baroda:- "Lord Mahavira again brought into prominence the doctrine of Jainism. Jain religion was prevalent in India before the dawn of Buddhism. It is very unfortunate that in ancient times innumerable, innocent and mute animals were butchered and sacrificed to propitiate some imaginary god or goddess. The proofs in support of this fact are witnessed in several poetic compositions such as Megha Doota of Poet Kalidasa. The credit of the disappearance of this horrible massacre of innocent animals from the Brahmanical religion (Hinduism) goes to the share of Jainism". The observations of Mahatma Gandhi, the Father of the Nation are very illuminating in this context; "If anybody has scientifically developed and glorified the doctrine of non-injury (Ahimsa) it was Lord Mahavira. It is to be regretted that the modern society does not follow the Lord properly. I implore you to properly comprehend the gospel of Lord Mahavira, ponder over it and try your level best to translate His teachings into practical life."

Materially affluent countries which are on the apex of material prosperity and progress are really far from mental and spiritual peace which becomes apparent due to many suicide-cases and other alarming incidents. It is reported that, "In America recorded suicides average somewhere between twenty-two to twenty-five thousand annually, ...or one suicide every 26 minutes. In England and Wales 40000 attempt suicide and 5000 succeed in taking their own lives yearly. The reasons of suicide are said to be loneliness, interpersonal difficulties, guilt, sudden shock, revenge, etc." (The Plain Truth, A Magazine of Understanding August 1971, England). Life of luxury and plenty does not provide real peace of mind and inner

harmony. The Illustrated weekly of India (6th may 1956) reports, "About half of the people in the United States of America suffer from sleeplessness". In America the incidence of diabetes is increasing. More than seven million Americans have arthritis. One of ten, supposed healthy, has a stomach ulcer. Britons suffer in general from obesity and wretched dental conditions".

These observations are worthy of our attention, "With 4,20,000 persons in mental hospitals in the United States with the incidence of insanity directly affecting 4% of the population and with an estimated 10% of the population definitely neurotic, to say nothing of the emotionally unstable, the criminal class, hoboes and prostitutes, no one can hope to escape coming directly or indirectly into contact with problems of mental abnormality". (V. E. Fisher, An Introduction to Abnormal Psychology, the Macmillan Co New York 1949, p,2).

It is noteworthy that "The divorce rate has risen most rapidly in the more progressive states (U. S. A.), where the general level of intelligence is highest.". (Durant Droke in The New Morality).

In the West drinking is a very common thing, As a man cannot live without drinking water, in the like manner drinking of wine has become essential. This is causing indescribable harm to humanity. The following words need special attention, "At a meeting of the Police Inspectory in New York, when the subject under discussion was the cause of crime, one experienced Inspector gave it as his judgment which seemed to be generally concurred in that drink was the biggest single cause of crime."

The aforesaid material makes it crystal clear that the materially advanced countries are really unhealthy and sick internally. This truth must be borne in mind that material achievements shorn of spiritual element in fact make us

bankrupt internally. Prime Minister Nehru's observations are thought- provoking, "I do feel that our public affairs and our life generally would be much poorer in quality if the spiritual element was lacking." (Hitvada, Nagpur 27th May 1974).

Lord Mahavira has ordained us to control our greed, lust and unabated longing for worldly possession, since unrestricted carnal cravings result in untold agony, miseries and innumerable complexities in life.

In his "World Aflame" Billy Graham observes; "Before Rome fell her standards were abandoned, the family disintegrated, divoroe prevailed, immorality was rampant and they threw us at a low ebb." He further observes about America: "Crime is increasing with such a rapidity that we are now close to open rebellion and anarchy. It is dangerous to walk the streets of almost any city in America after dark. In some areas people are in fear and terror. Our city streets are turned into jungle of terror, robbery with violence, rape and death. The blight of criminality threatens to engulf our society. As the crime rates rise, the moral foundations crumble." (P.19).

John Bel Geddes in his article on "India Through Foreign Eyes" writes, "In the U. S. despite our relatively high degree of freedom and affiunce, problems seem to be increasing week by week and people are full of complaints and anxieties; whereas in India, where most people have so much less to enjoy than we do, everyone seemed full of unquenchable hope". (Nagpur Times 30.4.72.). This deplorable state of affairs is the consequence of materialism shorn of spiritual values and deep devotion to the life of lust and luxury.

Although countless saints have eulogised the doctrine of Ahimsa and compassion yet it cannot be denied that they all got the original inspiration from Tirthankara Mahavira's beneficial scientific and rational Teachings. These words of poet Tennyson are significant and edifying :

We, who are deaf to
Suffering creatures cries,
Remember their sound
Goes up-to heavens.
Perchance a day may come
When we shall crave
For mercy to be given.

Since India got independence by the weapon of non-violence, now nobody has the moral courage to condemn the invincible weapon of non-violence and its utility to our trobled and tormented globe. All sensible persons now feel that Ahimsa is their last resort for co-existence of the nations of our planet.

Historical reserches have made it crystal clear that this gospel of Ahimsa which affords protection to all living beings without any reservation had been adored and followed by opulent and mighty monarchs as well as eminent personages, such as Chandragupta Maurya, Samprati, Kharvela, Amogha-varsha, Kumarpala etc. The teachings of Lord Mahavira are not only beneficial to Indians but they have the potency to establish international amity and tranquillity.

In this age of scientific achievements and miraculous advancements humanity has been provided with mani-fold means of comforts and pleasure. but the heart is not enjoying real peace and tranquillity.

People of all nationalities are worried about the pros-pects of dreadful global conflagration. The noble souls and shrewd politicians are looking after a rational solution to achieve unperturbed peace for the world. Poet Rabindra Nath Tagore had said in his essay, 'Crisis in Civilisation', "From one end to the other the poisonous fumes of hatred darken the atmosphere" Astute politicians and diplomats hold august conferences to achieve peaceful co-existence; but the efforts hitherto made do not bear any tangible fruit because

their minds are not in conformity with their pious aspirations. George Bernard Shaw's remarks are very apt and poignant, "Only on paper has humanity achieved glory, beauty, truth, knowledge, virtue and abiding love" (Prison Days- V. Lakshmi Pandit, P. 15).

Perhaps such cunning and cruel politicians are trying to seek inspiration and guidance from Lady Macbeth, who had advised her husband :

> Look like an innocent flower
> But be the serpent under it.
> (Macbeth, Act I, Scene V)

This serpentine and crooked attitude and the habit of shedding crocodile tears can never solve the horrible and tormenting problems of the present world. Late Secretary General of United Nations U. Thant had once observed, "Progress has been very limited in disarmament and there was the frightening aspect of a new arms-race in the field of nuclear weapons involving anti-missile defence systems and missiles with multiple war-heads." He had, therefore, suggested 'morotorium on new weapons'. It is surprising and distressing to note that the world spends 200,000 million Dollars on military equipments. According to a United Nations Committee report "it costs an estimated 200,000 million dollars (Rs 146, 000 crores) a year to feed and arm the 23 million people in the world's armed forces." (Hitavada, July 3, 1972). It is a matter of grave anxiety that the atmosphere of international firmament is most puzzling and horrifying. Mahatma Gandhi in his book 'All Men Are Brothers' had sounded a note of warning to all nations that unless now the world practises non-violence it will spell suicide for mankind.

Under these turbulent circumstances Tirthankara Mahavira's teachings give a rational and sublime message which if followed with sincerity shall certainly change the climate of the world. Unfortunately our war-mongers and heartless politi-

cians are following the principle of sanctity of 'knife' rather than sanctity of 'life." The late Prime Minister of India, Pt. Jawaharlal Nehru had once observed in a Mahavira Jayanti function in New Delhi, "The present world is engulfed in a dangerous situation. The times are horrible and terrifying. You should remember what Lord Mahavira had said, and follow it faithfully."

The New York Times has given publicity to this news on the eve of Mahavir Jayanti celebrations; "The spread of Jainism outside India has been seriously hampered because its clergy or monks lead a singularly circumscribed life....... Banjamin and Steele said the prime attraction for them was the Jain principal of non-violence". (27th March 1972).

Tirthankara Mahavira in his sermon on perennial peace had admonished : "All miseries and calamities spring up from violence or the attitude of cruelty. The weapon of non-violence and universal brotherhood is invincible". The late President of Indian Republic, Dr. Rajendra Prasad, had made an appeal to Jain savants regarding the present world and sought their cooperation. He observed "At this juncture Jain seers and saints can guide us and show us the path for perennial and unperturbed peace."

Lord Mahavira besides preaching the doctrine of sanctity of life advised all people to realise that they possess divinity although latent in them, and by their strenuous, sincere and genuine efforts they can attain Godhood. We are the architect of our dismal or glorious future. No outward agency can retard or disturb the working of karmic forces. Swami Vivekananda in his essay on Life After Death says: 'Blame none for your own faults. Stand upon your own feet and take the whole responsibility upon your ownselves. These miseris that I am suffering are of my own doing and that very thing proves that it will have to be undone by me

alone." These words need special attention and consideration, "Know that you are the creator of your own destiny, the strength and succour you want is within yourselves. Therefore, make your own future. Let the dead past bury its dead". Jain thought is like an ocean which bears infinite gems of purest ray in the form of doctrine of harmonious approach, spiritual advancement, the scientific exposition of the path of self-purification leading to the bliss of beatitude and immortality.

It is gratifying to note that the secular Government of India is celebrating the 2500th Parinirvana ceremony of Lord Mahavira from October 1974 to October 1975.

Now people all over the world are interested in the Life and Teachings of Lord Mahavira. Therefore, an endevaour has been made to present in brief the life of Tirthankara Mahavira and the Jain Teachings in this book.

I have added some of my essays and lectures which were published as 'Glimpses of Jainism'. A new chapter 'Gems of Jinavani' has been written so that the seekers after Truth can enjoy the wisdom, depth, beauty and sublimity of Jain teachers and seers at a glance.

Acknowledgements

My younger brother Dr. Sushilchand Diwaker, M. A. B. Com, LL. B., Ph. D, Dean of the faculty of Commerce, Univeristy of Jabalpur has rendered valuable help and cooperation to bring out this work despite his ardous and very busy academic responsibilities. In this venture my brother Abhinandan Kumar Diwaker M. A., LL. B., Advocate Seoni has helped me a great deal. Shri Nemichand Jain, Delhi has kindly donated the entire cost of this publication in the sacred memory of his brothers Late Sri Raghubir Singh and Sri Deputymal Jain who were noble souls and prominent social workers and who were unfortunately snatched away by the tyrant death prematurely.

It was at the instance of Sri Adishwar Prasad Jain, M. A., the President Jain Mitra Mandal Delhi that the financial help was received. Sri Mehtabsingh Jain B. A. LL. B. Jewellers, the General secretary of the Mandala has helped me much by his sound advices and guidance.

Shri Singhai Mahendra Kumar Jain M. E. the proprietor of "Mahendra Printers" has taken keen and active interest in printing out the book. I have utilised the works of several great authors, amongst whom I would like to mention the names of Justice J. L. Jaini, Bar-at-Law; Vidyavaridhi Shri Champat Rai Jain Barrister, Professor A. Chakravarti M. A., I. E. S., Principal S. A. Jain, Pandit Shri Ajit Prasad Jain Advocate, particularly in the chapter "Gems of Jinavani".

I express my most sincere and heartful gratitude for all of them.

I am much indebted to His Holiness 108 Acharya Ratna Shri Deshbhusanji Maharaj and his scholar disciple 108 Digamber Jain Muni Upadyaya Vidyanandji Maharaj for their sacred and valuable blessings for my literary activities.

15th Feb,1975
Diwaker Sadan
Seoni. M. P.

S. C. Diwaker

OUR DONOR

Jain Mitra Mandala Delhi is much indebted to Shri Nemichand Jain Delhi for his generosity in financing this publication. Shri Jain is a man of charitable disposition and religious temperament. His charities are remarkable because of his most modern and cultured outlook. Getting guidance from the cultured and erudite Digamber Jain Muni Upadhyaya 108 Poojya Vidyanandji Maharaj, Shri Jain has honoured by his humble present of 2500/-each several Jain Scholars of eminence on the historical occasion of Bhagwan Mahavira's 2500th Nirvana Celebrations. Shri Jain's munificience is unique since he had presented the sum of Rs. 2500/- to the author of this book Vidwat-Ratna Pt. Diwakarji for his best biography depicting the life of the greatest saint of this age 108 Charitra Chakravarty Shanti Sagar Acharya Maharaj, who is venerated and respectfully remembered by all Digamber saints, Acharyas, Aryikas (nuns) and members of Jain Community.

It is worthy of note that Shri Nemichandji is very humble and noble like his renowned father Lala Qabul Singhji. His brothers late Shri Raghubir Singh and late Shri Deputymal Jain were very pious and noble. They had rendered laudable services to the Jains and religious institutions. Alas, they are no more because of their premature deaths. To perpetuate the memory of his brothers, Shri Nemichand Jain accepted our suggestion for bearing the entire cost of publishing this sacred and opportune erudite work.

It is pertinent to mention that late lala Deputymal Jain had rendered valuable services through his close connections with many socio-religious institutions. As a member of the managing committee of the Jain Sthanak Samaj, Girl's High School Delhi, Life member of Parasnath Yuvak Mandal Pahadidhiraj, Delhi, Secretary of the Delhi Pradesh Mahavira 25th centenary committee his services are unforgettable. He had donated a sum of one lakh Rupees for Jain mandir Vinaya Nagar.

His wife Sushila Devi and sons Sri Jawaharlal, Sri Prakash, Sri Azad Rai and Sri Deshmukh Rai are also active and charitable and take keen interest in propagating the cause of universal good.

A. P. Jain
M. A.
President

Mehtab Singh Jain
B. A. LL. B.
Secretary

Jain Mitra Mandala, Delhi

ABOUT THE AUTHOR

Since long Jain Mitra Mandala was very eager for publishing an authentic, rational and comprehensive book dealing with the life and philosophy of Tirthankar Mahavira to satisfy the modern inquisitive mind. It is a matter of profound pleasure that our patron and a renowned scholar of Jainology and comparative religion Dharma-Diwaker, Vidwat-Ratna Pandit Sumerchand Diwaker, Shastri, B. A. LL. B., Nyaya Tirtha kindly accepted our humble request and prepared a lucid, and thought-provoking book, which we are presenting to our readers. Adhering to life long celibacy, Shri Diwaker Shastri has devoted all his life for the cause of Jainism. His contributions to Jain literature are outstanding, and have won for him a position of wide repute amongst the scholars of oriental learning.

Shri Diwaker is a scholar of philosophical bent of mind. In his writing he is more reflective, introspective, persuasive and introvert, since he has been spending most of his time in the company of saints of high calibre and lofty character. He is the embodiment of plain living and high thinking doctrine. He not only gives valuable discourses on religion and morality but himself practises them to the best of his capacity and surroundings. Shri Diwaker was fortunate to devote a very long period at the feet of the greatest Digambar Saint Charitra Chakravarty, His Holiness, Shantisagar Maharaj, who was highly venerated by the father of Nation, Mahatma Gandhi. Shri Diwaker has written a biography of his holiness comprising of about 1200 pages. The book "Charitra Chakravarty" was adjudicated as the best,

most authentic, informative and illuminating work and was the recipient of a prize in the memory of 2500th Mahavira Nirvana celebrations. He was also awarded a Gold Medal, a Certificate (Prashashtipatra) and a shawl at the hands of Shri Kedarnath Sahani, the Mayor of Delhi in the presence of Shri Mohanlal Sukhadiya, Governor of Karnataka, Sahu Shanti Prasad Jain and distinguished gatheirng assembled on the eve of Mahavira Jayanti held in the year 1974.

Shri Diwaker is so simple and unassuming that it is rather difficult to say from a distance that in this frail frame resides a great soul and master-mind, who has rendered memorable service for the cause of sacred Jain literature and human welfare.

He had worked for several years as the honorary Secretary of All India Jain Political Rights Preservation Committee to safeguard the legitimate rights of all Jains. At present he is the Secretary of All India Digambar Jain Mahasabha (Cultural Affairs). He is also the Vice-President of the Mahasabha. In its plenary session at Gauhati the Mahasabha had conferred upon Shri Diwaker the title of Vidwat Ratna (The Jewel of scholars). His Holiness Acharya Shanti-Sagarji Maharaj, in consultation with the Jains of all India, pleased to bless him with the title of "Dharma Diwaker", at Sholapur. It is worthy of note that Shri Diwaker is always remembered when any function of National or International importanee is scheduled to take place. He had ably represented Jainism in the World Religion Congregation held in Japan (Shimizu City) in 1956 and many other important places. Shri Diwaker was in close touch with reputed world figures like Bertrand Russell, Vinoba Bhave, Dr. Radhakrishnan etc. Shri Diwaker has translated and edited several

works. One of the most ancient Prakrit work 'Mahabandha' of the 1st Century B. C. on Karma Philosophy comprising of 40 thousands slokas was edited and published by him.

Shri Diwaker is much indebted to his, parents. His father late Singhai Kuarsainji was a profound scholar of Jainism, all India Jain leader and a successful business-man and landlord. Shri Diwaker has six brothers. Amongst them Dr. Sushilchand Diwaker, Dean of Faculty of Commerce, Jabalpur University, is a forceful and remarkable writer and an eminent educationalist. He commands great respect as a prominent social worker. Shri Diwaker Shastri is the eldest amongst the Seven brothers. Shri Shreyanskumar Diwaker B. Sc. is good social worker. His younger brother Advocate Abhinandan Kumar Diwaker, M. A. LL. B. is great and influential social worker and a much talented lawyer. Other members of his family are very religious and humble Shri Rishabha Kumar, son of Shri Diwaker's brother Shri Shantilal, is M. A., I. P. S.

Shri Diwaker is ever ready to guide our Mitra Mandala; therefore we have selected him as our patron. In fact this has brought honour to our institution.

We pray that our great, noble and selfless worker, our guide and philosopher may enjoy best health and perform remarkable services to Jainism and humanity.

We promise Shastri Diwakerji our hearty cooperation in his arduous and sublime services for the cause of universal brotherhood.

Adishwar Prasad Jain
M.A.
President

Mehtab Singh Jain
B. A. LL. B.
Secretary

Jain Mitra Mandala, Delhi

JAIN MITRA MANDALA AND ITS ACTIVITIES

The Jain Mitra Mandala Delhi has achieved popularity all over the country and abroad. Dr. Hermann Jacobi, Dr. H. Von. Glasenapp, Dr. L. Alsdorf and other eminent German Scholars have been reported to be in close touch with this institution.

This pioneer cultural institution was founded by the benefactors of Jain Community in 1915 and since then it has been rendering laudable services for the cause of Jain Culture and disseminating the beneficial message of the Tirthankaras–Lord Rishabh Deva, the founder of Jainism, Lord Parasnath, the 23rd Tirthankara and the last Tirthankara Mahavira for universal weal through public meetings, conferences, publication of valuable literature and educate the Jains to devote themselves and work for common good. The Mandal's publications consist of 193 books big and small.

It is no secret that Mandala is the pioneer institution of the country which has started the noble task of celebrating the Mahavira Jayanti (birthday) celebrations and through its strenous efforts the sacred birthday is celebrated with great enthusiasm and eclat in all parts of the country and even outside India, where disciples of Jainism have migrated.

In view of the conspicuous work of this Mandala the Government of India Census report of 1921 made a reference of it as a 'Chief Literary Society of Jains of India.'

Eminent personalities of the Country like late Bharata–Ratna Dr. Rajendra Prasad, Ex-President of the Republic of India, Bharat Ratna Sarvapalli Radhakrishnan ex-President of India and other elites had presided over the Mahavira Jayanti Celebrations organised by the Mandala. It is gratifying to note that by now hundreds of institutions are working on the line of this Mandala after taking inspiration from it

The Mandala is happy to have as its patrons Jain Celebrities like Dharmavira Sir Seth Bhag Chand Soni, Ex. M.L.A., Ajmer, Danvira Sahu Shanti Prasad Jain, Justice T. K. Jukol, Ex–Vice–Chancellor of Bangalore University, Dr. D. S. Kothari, former Chairman, University Grants Commission and a noted scientist, Shri Ratanchand Hirachand M. A., Ex-Justice of Peace, Bombay. Recently the Mandala has been pleased to include my humble name in the list of its patrons.

Formerly self-less and noble-minded Shri Nanumal Jain, Babu Pannalal Jain and Lala Umraosingh Jain had rendered conspicuous services as Secretaries of this Mandala. Shri Umrao Singh Jain was much assisted in his work by his promising, talented, brilliant and enthusiastic son Shri Adishwar Prasad Jain, M. A., who succeeded his father as Secretary of the Mandala and who is now its President. Shri A. P. Jain was in close touch with late lamented benefactor and doyen of Jain scholars Vidya-Varidhi Barrister Champat Rai Jain. It is creditable that Barrister Jain had seen real spark in young Adishwar Prasad and so he had appointed him as the controlling Authority of his charitable

trust. Barrister Jain had started an insitution Sohanlal Bankeyrai Jain Academy of Wisdom and Culture and the responsible task of its secretaryship was entrusted to Shri A. P. Jain. Now Shri A. P. Jain is one of the foremost workers of Delhi and is the pivot of the Mandala.

Elderly leader, a self-less worker and a benevolent person Shri Mehtab Singh Jain, B.A.LL.B., Jewellers is the right hand and real guide of Shri A. P. Jain. He worked as President of the Mandala and is now the General Secretary. Shri Mehtab Singh, a very religious, liberal and a man possessing peaceful temperament, is in fact the very soul of the Mandala and is one who is ever ready for the service of Society caring little for his business or other personal matters.

The Mandala has been honouring and encouraging Scholars of Jainism for their laudable services and learning. Formerly Late Dr. H.L. Jain, Dr. A. N. Upadhye and many a scholar were honoured by this noble institution. It was due to the efforts of this Mandala that 108 His Holiness Acharya Ratna Shri Deshbhushan Maharaj was graciously pleased to spend his eight Chaturmasas (the period of rainy season) in this metropolitan city Delhi on different occasions. The presence of this great saint and the ever memorable sermons delivered by His Holiness had much elevated, uplifted and purified innumerable devotees and the general public. Through the efforts of Mitra Mandala Acharya Maharaja's several valuable works like "Mahavira aur unaka Tatvadarshan". "Jain Dharma Ka Prachira Itihasa", etc. have been brought to light.

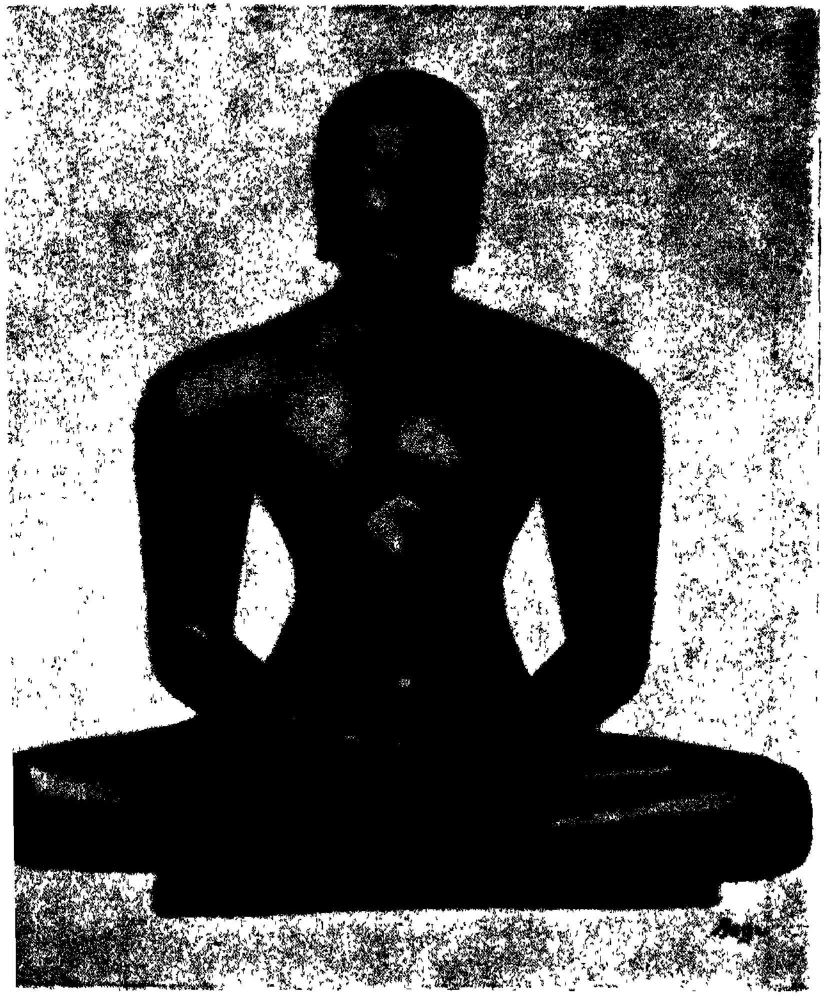
Shri Upadhyaya, His Holiness Muni Vidyanandji Maharaj has been a source of inspiration and guidance to this Mandala. The Mandala in pursuance of its noble objective could bring concord and harmony amongst Jain sadhus of various denominations such as the Swetambara sect, and the Digambara sect. This is a great achievement of the Mandala. Thus the Mandala is rendering valuable service due to the co-operation of religious-minded Jains of the metropolis and blessings of Jain Saints. The members of the Managing Committee of the Mandala including Shri Vijendra Kumar Jain, Shri Ajit Prasad Jain Contractor, Shri Pannalal Jain associated with Teja, Urdu daily newspaper are doing remarkable work.

I wholeheartedly thank the Jain Mitra Mandala for bringing out my several publications including this sacred biography of Tirthankara Mahavira on the eve of Lord's 2500th Nirvana Mahotsava year. In 1975 April the Mandala has decided to celebrate its Diamond Jubilee on grand scale.

I wish the Mandala all success in its monumental undertakings and work for universal Welfare and the propagation of the sacred and sublime doctrine of universal love and compassion.

Seoni (M. P.) **S. C. Diwaker**

Dated : 8th of February 1975]



THE TIRTHANKARA

1. Descent of the Saviour

When the entire Universe is enveloped in impenetrable darkness, the dawn descends followed by the radiant Sun, which brightens the world. In the like manner the arrival of Superman bestows light and delight, banishing the darkness of infatuation and delusion, uplifts and elevates the benighted souls.

Lord Mahavira was amongst the galaxy of such ennobling and enlightened souls. His father was king Siddhartha, the ruler of Kundalpur in the province of Bihar. Queen Priya-Karini, alias, Trishala Devi was the mother of the Saviour of humanity.

Auspicious dreams of the mother

On the Sixth day of the bright half of Ashadha month (July), the queen had visualized sixteen objects in her dream. She had seen (1) a beautiful white celestial elephant, (2) a bull (3) a lion, (4) Lakshmi-the Goddess of wealth (5) a pair of garlands (6) a moon (7) a sun (8) a pair of fish (9) two pitchers full of water (10) a lake (11) an ocean (12) a royal seat (13) a beautiful car adorned with the Lord of Celestials (14) the palace of Nagendra (15) a heap of lustrous gems and (16) smokeless fire.

The queen was much elated and happy. She went to her lord and reported her marvellous dreams to king Siddhartha. The King told her that the

auspicious dreams augur the conception of a world saviour and spiritual victor, who will establish the glory of the religion of universal love & brotherhood all over the world and will ultimately become the pure soul, Parmataman after destroying the karmic filth in the conflagration of supreme concentration

Explaining the dreams in detail the king observed thus: The First object of the dream, the white celestial elephant, presages the birth of a child with excellent character, the bull implied that he will be highly religious; the lion in the third dream indicates that the son will be endowed with the wealth of valour. Goddess Lakshmi shows that he will be blessed with immense wealth and splendour. The garlands foretell that he will be respected by all; the moon indicates that he will remove the anguish of the people; the sun suggests his supreme brilliance; the pair of fish signifies that he will be exquisitely handsome; the two golden vases presage that he will be full of sympathy and compassion; the ocean suggests that he will be blessed with placid and dignified temperament; the throne predicts that he will adorn the throne; the celestial car indicates the arrival of the heavenly bodies to honour him; the advent of Nagkumar devas suggests that the lords of the lower world will adore him; the heap of glittering jewels indicates that he will be blessed with innumerable virtues and spiritual attainments, and the smokeless blazing fire predicts that he will burn the karmas and attain salvation adorned with everlasting bliss.

Auspicious Birth of the Lord

On the thirteenth day of the bright half of the month of Chaitra (the spring season) Queen Trishla gave birth to an exquisitely lovely and glorious child with white complexion. The entire world experienced unbounded happiness on that auspicious occasion. The celestials and their lords, the Indras were pioneers in expressing their supreme joy along with the human and sub-human beings. Even the denizens of hell enjoyed peace for 48 minutes.

In view of the marvellous prosperity of the royal family and the subjects, king Siddartha named the child Vardhaman (One who brings prosperity). The child was provided with superb celestial comforts, all-alluring and desired superfine objects agreeable to the senses. But as he was blessed with a philosophic bent of mind he kept himself mentally detached from royal pomp, splendour & pleasures. He was like a lotus in a tank.

Spiritual magnetism

The spiritual advancement and personal magnetism of the Divine child was marvellous and beyond expression. Two great erudite saints—Adityagati and Amitteja were unable to solve an intricate and puzzling philosophical problem. They happened to see the Divine child Vardhaman and their doubt was forthwith removed, so they called the child 'Sanmati'–(bestower of right knowledge).

Supreme hero

Once the Divine child was playing hide and

seek with other princes and friends over a tree. A celestial named Sangamdeva thought of testing the valour and prowess of Vardhaman. He transformed himself into the form of a terrifying huge cobra and entwined the tree, over which the children were playing. All the boys ran away from the tree out of terror, but Vardhaman was altogether unmoved by the ghastly sight. He had complacently put his foot over the hood of the terrifying Cobra and came down calmly. Sangam Deva was much surprised to witness the intrepidity and composure of the Divine-child and called him 'Mahavira' (Supreme hero). It is to be noted that the Lord is always remembered by the nomenclature 'Mahavira'.

Since his birth Mahavira was endowed with unparalleled wisdom, adroitness and marvelleous dexterity in all branches of learning without any training or teaching as a result of supreme penances practised in the past incarnations. He was born as a clairvoyant. He was blessed with wondorous intellectual advancement and awe-inspiring attainments and Siddhis (miraculous powers).

Vow of celibacy

After passing the age of adolescence his beautiful and lovely body looked exquisitely handsome and charming. One day king Sidhartha and mother Trishla Devi thought of finding out a suitable match for the marriage of the prince.

When Mahavira heard of the royal proposal of his wedding, he politely declined and added: "In view of the great sufferings of men; and the

inhuman atrocities perpetrated by callous and selfish persons by killing innumerable dumb and innocent animals to propitiate some imaginary deity and eat the carcass to please their own palate, I do not think it wise to waste a moment of my precious life in evanescent personal comforts and luxurious enjoyments. I am now determined to lead the life of a celibate abjuring sensual pleasures and perform penances and austerities to attain omniscience and Divinity. After the attainment of spiritual all-embracing knowledge and perfection, I would try to dispel the spiritual darkness of the people and lead them to the glorious life of compassion and mercy so that the benighted humanity may become humane, pious and compassionate".

"My span of life is too short-only 72 years. My heart is deeply wounded with anguish to hear the agonies of the innocent, dumb and defenceless animals killed in sacrifices. I do not deem it proper to lose a single moment to enjoy the fleeting and futile carnal pleasures. I have to achieve a great and noble objective. This is my sacred ambition. I have had the good fortune to enjoy the supermost pleasures and the life of plenty, but my desires and longings for enjoyment are not at all satisfied. The fire of desire is still burning furiously. Oh, noble father, my loving mother! be pleased to bless me in my sublime mission of wiping out the tears from the eyes of the innocent, tormented, tortured, butchered and voiceless animals and establish the kingdom of mercy, love, kindness and fraternity.

You know that this soul has been wandering in this world from times immemorial due to ignorance and infatuation. I want to cut the Gordian knot of attachment for worldly objects, animal appetites and carnal cravings".

The forceful, balanced and convincing words of Mahavira made the king and the Queen mother speechless. The pious and prudent parents very seriously thought over their son's innermost superb and noble desire and ultimately they blessed him for supreme success in his glorious goal to ennoble and elevate the world.

He decided to observe the five-fold major vows of non-injury, truth, non-stealing, celibacy and possession-lessness for they are indispensable for spiritual advancement and self purification.

●

2. Renunciation

Now Mahavira renounces the royal pleasures and splendour and becomes a nude monk. As a small pebble dropped in placid and calm water disturbs it by engendering ripples therein; in the like manner worldly possessions disturb the serenity and tranquillity of mind. A Persian poet observes; "A cloth-clad person's mind moves towards a washerman. This does not occur in the case of a nude saint, who is adorned with Light Divine." Saint Lord Mahavira had invincible determina-tino to subdue his appetites, anger, avarice, vanity, duplicity and other internal blemishes, which are the root causes of death and transmigration in the universe. External and internal nudity both are imperative and essential for the observance of the supreme vow of Ahimsa (non-injury) as well as supreme serenity of mind, which are essential ingredients for superb concentration.

Saint Samanta Bhadra says: "This truth is known all over the world that Ahimsa is the supreme Brahma. It exists, where complete absence of injury to life is observed". With this end in view the merciful Lord Jina- (Spiritual victor) had abandoned all possessions-external as well as internal. He therefore did not put on the unnatural

garments and had renounced all material possessions in consonance with his vow of complete non-injury.

It must be borne in mind that Mahavira's Ahimsa was not the absence of physical violence only but mental attitude as well. This internal purity will be a mere prattle of an indolent, unless it is associated with the life of supreme compassion towards all creatures. Both must go hand in hand. If we want polished rice, we will have to first remove the husk from the paddy and then only we will be in a position to cleanse it of its internal impurity; likewise the outward causes of the impurity of mind should be first cautiously warded off. It is practically impossible for a wicked vicious and licentious person to keep his mental purity unperturbed. In his Tiruk-kural Acharya Kunda Kunda Says, "The essential nature of true penance consists of not to possess anything Even a simple single material possession will engender impurity and imperceptible attachment for property. Only those, who have completely renounced all possessions, will reach the highest goal of life-Moksha. On the other hand, others with attachment get entangled in the net of transmigration."

The liberator of India, Gandhiji remarked once; "I aspire to be a nude monk. In fact one must be physically and mentally nude. Such a person will freely move like a bird without any habitation, without clothing in the 'Awadhuta state'." He also added, "Real reform and civilization do not consist in increasing worldly belongings; on the other hand

they depend upon intentional and wilful curtailment of one's possessions. Peace and contentment thrive in proportion to the abandonment of material objects. This also develops the capacity to render service".

Nudity and purity—

It is to be noted that nudity is not an end in itself. Mental purity is most essential, without which mere nudity cannot save the soul from the woes and sufferings of transmigration. Acharya Kunda Kunda in his Bhava-Pahuda clarifies this point in these significant words: "Outworldly all are naked, the entire group of the denizens of hell, the sub-human beings are nude. But they do not attain the mental purity of noble saints due to inner ignoble and impure dispositions."

"If a nude person is devoid of purity of mind and self-control he will endure sufferings and will wander in the ocean of mundane existence. He will never be blessed with inner illumination (67–68)".

"It is mental purity whereby the happiness of heaven and the bliss of beatitude are achieved. The ascetic devoid of mental purity is polluted by karmic filth and he is reborn as a beast (74)".

The rationale of renunciation—

It may be said that if every type of spiritual progress depends upon purity of disposition, what is the utility of abandoning external objects ?

This point has been clarified by the author of Samayasara in these significant words: Thought

in an empirical self is always conditioned by an object in the external world. Nevertheless it is not the external object, that is the cause of bondage, it is by thought that bondage is caused (265).

Thought without the basis of an external object never occurs in the consciousness of Self. If it is possible to have thought without the basis of an external object then thought corresponding to non–existing objects must also appear. In the case of a person born of a real mother, you can entertain the thought, I am going to kill her son ? But in the case of a barren woman, the thought, I am going to kill her son, would be meaningless, because there can be no son born to a barren woman. Hence it is certain that there can be no thought without a basis in reality. Hence it necessarily follows that condemnation of evil thoughts leads to the condemnation of corresponding objects of reality. for it is only by preventing the cause that the effect can be prevented from occuring." (Vide commentary on Samayasara by Prof. A. Chakravarti P. 166-167).

Procedure–

Before adopting asceticism, Mahavira offered his salutations to the Siddhas-the liberated souls, for his ultimate aim was to attain the status of Siddhahood, which is not tainted with material karmas and which is free from birth, death and transmigration. His ideal was to achieve the pure, perfect and perennial status of the soul, which is

endowed with infinite attributes like omniscience, infinite bliss, infinite power and infinite conation.

He had abandoned all his belongings and also longings for them. He had arrived at a decision after mature thought and deliberation with his own Self: "I do not belong to other objects nor do other objects belong to me; nothing is mine. Due to nescience and infatuation, I have been misleading myself with false notions that this body is mine, I am the son, he is my father, she is my mother, this is my palace, these are my belongings etc; but truth, has unravelled reality. Now I clearly understand after deep thought and keen observation that not an iota of matter is mine. I am the ocean of bliss".

Saint's Life—

Thus determined he pulled off his hair from his head. This penance is called 'Keshalocha'. This is in consonance with the sacred vow of Ahimsa and dependence on one's own-self. The ascetic is not required to beg for money for shaving If he keeps long hair, small insects will be born and they will be killed inadvertently, when they will move about the head and thus they will disturb the concentration of mind and cause distraction. He had resolved to control his mind, body and speech. He had taken a vow of complete silence, till the acquisition of omniscience, for in fact silence is the element in which great things fashion themselves. He had taken a vow of non-injury and feeling of

love towards all living beings, honesty, non-stealing, complete continence (brahmacharya) although he was already a staunch celibate, and Aparigraha (possession-lessness), sleeping on the ground, taking meals in the palm of his hands in the standing posture once during day-time only. He was looking towards all, a friend or a foe, with equanimity. He was very keen and cautious that his mental equilibrium may not be disturbed by attachment, aversion, delusion, conceit, greed, anger and other internal pollutions.

Outwardly when deeply immersed in meditation it appeared that monk Mahavira was inactive and was doing nothing, but in reality he was performing the most arduous and risky duty of a valiant spiritual-soldier. He was waging a war against the hordes of terrible karmas, commanded by the world-victor Mohaniya Karma, which stupefies the soul. Attachment and vanity bring a fall of the inner man. Passions, anger, pride, deceit, greed and evil thoughts have been dethroning the soul from its innate glory of God-hood. When the spiritual aspirant tries for concentration of mind to develop his inner-self, the forces of evil assail the mind and cause distraction. Poet Ravindranath Tagore in his memorable lectures delivered in America had remarked "In this material world with the help of science man is turning the forces of nature into obedience, but in the moral world he has a harder task to accomplish. He has to turn his own passions and desires from tyranny into obedience" (Personality P. 90).

Concentration—

It is easy to talk about the control of passions and the way to concentrate upon the self; but the important and crucial point is; how to achieve the objective ?

It has been observed in the sacred Jain scriptures that for concentration of mind one is required to abandon all possessions, to control anger, abandon conceit, deceit and avarice, to practise complete vows of non-injury, truth, nonstealing, celibacy, non-covetousness, and to subjugate all the senses and mental activities. Without these observances and complete renunciation the illuminating discourse on concentration has no meaning and significance.

Penances—

Monk Mahavira carefully observed the tenfold virtues, i. e. supreme forbearance, modesty, straight-forwardness, non-covetousness, honesty, self-restraint, austerity, renunciation, non-attachment and celibacy. All his activities and movements never violated his sublime vow of non-injury and universal brotherhood.

He did not walk during the night with a view to keep his vow of non-injury unassailed. True to his name (a great hero) he moved all over the world whether it is a ferocious forest infested with wild beasts or a cemetery without any hitch or fear. He did not mind the inclemecy of weather. During the hottest scorching summer he performed his

meditation seated on burning rocks of mountains. In the winter season, extremely chilly winds, snow fall and biting cold could not disturb him. Even the heavy downpour during the rainy season could not distract his mental equipose. He needed no shelter or habitation. He looked like a part and parcel of nature

Supreme Wisdom—

This supreme wisdom that "I am the conscious soul and the material body is quite distinct and different from me" helped him to remain peaceful and unperturbed against untold calamities and horrifying vissicitudes. My soul is imperishable. Outward agencies can effect the mortal coil only. I am different from the body, which possesses different characteristics. The body comprises of sense-organs but I am devoid of them. In the course of transmigration I had put on innumerable bodies because of infatuation and delusion. Now I am determined to burn this body and its causes once for all in the bonfire of supreme concentration. I have absolutely no relationship with the worldly objects. They are not mine. I am alone. I am Brahma, Parmatman—pure soul".

A saint of high order thinks that during his initiation into monkhood he gets new life; rather he is reborn spiritually. Therefore past relationship with the world is altogether out of question. He utilises his every precious moment cautiously in his march towards his ideal of perfection and God-

hood. In fact he is a warrior, adorned with his trident of right faith, right knowledge and right conduct, to vindicate the invincible forces of infatuation and spiritual impenetrable darkness with a view to attain real independence or Swarajya i. e. sovereignty of the soul.

Immortality—

His mission is to attain immortality and everlasting bliss. He has given an open challenge to world-terrifying Death that he is going to destroy it and attain the status of supreme Divinity. Poet John Donne conveys the invincible determination in these significant words :

> Death be not proud, though some have called thee
> Mighty and dreadful, 'for thou art not so.
> For those whom thou think'st thou dost overthrow.
> Die not, poor Death, nor yet canst thou kill me...
> ...Death, thou shalt die.

Aura of Purity—

Monk Mahavira was a life-long celibate with spotless character and his practice of severest types of penances made him look like lustrous gold, which has been purified by intense fire. His aura of purity and spiritual halo purified and pleased all. All animals in his vicinity became calm and peaceful and they exhibited a marvellous spectacle, wherein the tigress loved a

calf, the cow treated a cub with motherely affection, a peacock became friendly with a cobra, a cat loved a swan and so on. The inborn feeling of perpetual animosity disappeared merely at the sight of asceitic Mahavira. As his heart was replete with love towards all creatures, likewise the entire animal world reciprocated the similar feelings of affection and harmony.

Intrepidity—

It is said that the glory of Mahavira's enchanting personality and spiritual attainments had influenced all persons, even the celestials. One Rudra was haunted with a mischievous idea to test the mental strength and tranquillity of the saint under horrifying and dreadful environments. He, by his devilish and satanic miraculous power created terrifying objects like hobgoblins, apparitions etc. to disturb the saint. But Mahavira was unmoved like a rock. His serenity of mind was like an ocean. This had won the heart of the Rudra who praised the Lord highly and called him by the name –'Mahati Mahavira'– a warrior whose valour and prowess are supreme and superb.

3. Dawn of Omniscience

The long period of twelve years of penance was nearing completion. The saint came near a village named Jhrimbhaka, situated on the bank of a river called Rijukula. It was the month of Vaishakha, probably, May, and the tenth day of the bright half of the month. Mahavira developed his mental attitude of auspicious-concentration (Dharma Dhyan) to pure-concentration (Shukla Dhyan). This supreme type of concentration brought about the destruction of Mohaniya karma (deluding karma) along with knowledge-covering, perception-covering and obstructive karmas.

Omniscience—

Now Saint Mahavira becomes omniscient God possessed of infinite power, infinite bliss and infinite intution or conation. The tree of austerities and penances has now borne the desired fruit. Now the Lord is fully equipped and qualified to deliver ennobling sermons to the benighted and bewildered world on the true path of salvation and everlasting rectitude.

Confirmation—

It is interesting to note that Buddhist scripture Majhama Nikaya says that "Niganth Nataputta i. e. Mahavira had become omniscient. He comprehended all things and had got universal conation"

(Darshan)—निगण्ठो नातपुत्तो सब्बञ्ञू सब्बदस्सावी अपरिसेसं ञाणदस्सनं परिजानाति" (Majhama Nikaya pp 91-93 P.J.S.

When Buddha was communicated the message of Mahavira's omniscience he did not contradict it rather he was pleased and said; "This information is pleasing to me." 'तच्चाहाकं रुच्चति'.

In Buddhist books there is reference of Buddha's miraculous knowledge—Sarvagyata; but it was of different type. In the Buddhist book Milinda Prashna, reverend Bhikshu Nagasena tells King Milinda, "Buddha knows all things of the whole world. His sarvagyata consists of the knowledge of those things regarding which Buddha concentrated his mind. This type of limited knowledge was called "आवर्जन-प्रतिबद्ध-सर्वज्ञता" (P. 22 Appendix of Milinda Prashna).

This evidence of Mahavira's omniscience in contemporary Buddhist literature is very significant, for it corroborates the point that Lord Mahavira's omniscience was a historical fact and not a mere conjecture. It also throws light upon the utility, veracity and reliability of Mahavira's dissertations dealing with the science of salvation. The great Sanskrit poet Dhananjaya says :– "As the voice of a healthy person indicates that, he is not down with fever, likewise, O Lord Jinendra, your beneficial speech representing all aspects of reality enables one to infer that your soul is devoid of all blemishes."

Divine discourses delayed.

Inspite of the fact that Mahavira was equipped with complete knowledge and that the

assemblage of the devotees was eagerly awaiting to hear the Divine discourses in the Samava-Saran (hall of audience over which Omniscient Lord presides), there was no sermon. What a wonder is this ! Saudharamendra, the Lord of Saudharma heaven by his Avadhi Gyan (clairvoyance) understood that the presence of Gandhara–the head of ascetics, equipped with remarkable talent and marvellous memory to fully grasp the sermon of the omniscient Arhat and compose scriptures for the good of the world was much needed. Indra most tactfully and intelligently handled the awkward situation. Through his tactful, noble and sagacious efforts lasting for sixty six days, the deficiency was removed by the presence of an extraordinary genius in the person of scholar Gautama, who embraced the faith of the Lord. His conversion was astonishing. Due to the marvellous spiritual influence of the Lord, he became a nude saint. His spiritual advancement and purity were so great that he was immediately blessed with supreme type of clairvoyance (Avadhi Gyan) and Manahaparyaya Gyan (the capacity to read other's mind and mental dispositions).

4. Sermon on Vipula Mount

It was the month of Shravana (July), when on the morn of Pratipada—the first day of the bright half of the month, the first sermon of Omniscient God Mahavira was delivered on the Vipula Mount of Rajgir (Bihar). The audience comprised of celestials, men of all nationalities as well as animals. Due to marvellous spiritual attainments of the omniscient Lord, the entire audience clearly understood the teachings and preachings of the world benefactor with rapt attention. The sermon was as pleasing to the ear and the soul as the ambrosia is tasty to the palate.

Central Point of the Sermon.

The Divine discourse threw light upon the universe which consists of the living and non-living objects. The omnicient Lord said, this world is eternal. It is not created by any outward agency. It consists of six substances i. e. Jiva (soul), time, space, medium of motion (Dharma), medium of rest (Adharma) and matter (Pudgala).

The Jiva is of two kinds-the embodied soul is associated with karmic bondage, the other disembodied one is pure soul, which is free from transmigration and karmic impurities. The pure soul should be the ideal of every aspirant for perfection, perennial peace and omniscience. The

nature of soul must be carefully borne in mind. The emotional states such as attachment, averson and delusion dethrone the Self from its pristine and natural perfection and it becomes the victim of nescience, which is the root cause of all troubles.

The impure soul attracts karmic matter as a magnet attracts iron filings. The absence of correct knowledge of the Self produces impure psychic states, which cause the inflow of material karmas.

External Effects of Omniscience.

When a Tirthankar attains omniscience, many wonderful things are witnessed. By the orders of the Lord of the first Heaven—Saudharmendra, the celestial artisans under the guidance of Kubera construct the Samavasaran—a heavenly pavilion specially erected for the Lord's preachings.

Due to the spiritual influence and yogic attainments the nature presents the spectacle of abundance and plenty within an area of hundred yojans (eight hundred miles). Near the Samava-Sarana fruits and flowers of all seasons had adorned the land. It appeared that the whole nature expressed its joy and extended its welcome to the Lord of compassion and benevolence.

Vidya Varidhi Barrister Champat Rai Jain in his "Risabha Deva, the Founder of Jainism" depicts the picture when Tirthankara attains omniscience in these significant words, "Among the wonderful acquisitions of the Tirthankaras, which are obtained as a result of the destruction of the karmic energies

that stand in the way of the manifestation of the Divinity of the soul, may be mentioned the following. They are able to conquer gravitation and possess the power of levitation; they live without food and water, their eye-lids are never closed, shadow is not cast by their bodies, and their hairs and nails do not grow any more. They are not liable to be assailed by trouble or distress in any form and peace and plenty prevail wherever they go. Naturally hostile animals become friends in their presence, ferocious natures are tamed. Flowers and fruits appear out of season wherever they go. When seated in the Samava Sarana, a Tirthankara appears to be looking in all the four directions, though He only sits facing the East.

The speech of the Lord is like the roar of many waters and is distinctly heard by every one present. It is produced independently of volition and is for that reason termed 'anakshari' (without letters). The Apostles arrange the teachings of Truth under twelve main heads (angas) and it is termed Sruti, because of its having been heard (from the Teacher).

The devas, too, contribute their quota to the glory of the Tirthankara. They clarify the directions for a considerable distance all round, making the ground look like a polished surface, devoid of thorns. They also translate the anakshari speech of the God into different tongues and place golden lotuses under His feet when He walks, raining flowers and fragrant water all the time.

The cries of : "Jaya, Jaya" (Victory, Victory) are also raised by the devas, men joining them in swelling the diapason. All this, no doubt, reads like a romance, but as stated above the Tirthankaras are not ordinary beings nor are Their devotees all helpless and powerless like man". (P. 42-43)

Sevenfold Essentials.

Right faith, right knowledge, right conduct together constitute the path of liberation. The soul, the non-soul, the Karmic influx, the bondage, the stoppage of the Karmic influx, the gradual dissociation of Karmas and the liberation from the Karmas constitute the central point for right faith.

These are known as seven essentials. The soul consists of consciousness, the non-soul is bereft of the faculty of cognition or conation. The inflow of auspicious or evil karmas into the soul is influx. The mutual inter-mingling of the soul and the karmic molecules is bondage. The obstruction of the karmic inflow is Samvara or stoppage. The partial separation of karmic matter from the soul is dissociation (Nirjara). The complete separation of all karmic filth from the individual Self is liberation or salvation (Moksha).

Supreme object.

The attainment of liberation is the supreme object. The liberated self is eulogized as God, Parmatma, Shiva, Bramha, Shankara, Buddha, Jina, Swayambhu etc. It is to be noted that the liberation of the individual soul does not annihilate the

independent and separate existence of the Self. The number of the liberated souls is infinite. The residence of pure, resplendent, omniscient and blissful souls is the topmost place of the universe. This Parliament of the liberated ones enjoys the unperturbed sovereignty over their inner kingdom for ever. They are passionless spectators of the everlasting drama enacted by the embodied souls displaying infinite forms and exhibiting innumerable psychic dispositions.

The blessed ones are never entangled in the formation or destruction of the physical world. They are free from the blemishes like anger,aversion, attachment, favouritism, greed, delusion, sportive attitude, hatred and karmic impulses. They are above want and all sorts of longings and material belongings.

Salient Point.

This point is pertinent and needs rational solution. Why will the pure, omniscient and blissful Self partake in the creation and destruction of the world and unnecessarily invite worries to disturb the supreme serenity of the bliss of beatitude and perfection ? It does not stand to reason and conviction that the omniscient and perfect God will create a world full of miseries, barbarities and inequalities. Due to omniscience and passionlessness the perfect soul will not take a wrong step to be a victim of impending worries.

The body is in fact the prison-house of impure and empirical soul. The imperfect soul, intoxicated

by the liquor of delusion, undergoes indescribable anguish and pain. The beginningless nescience is the main cause of soul's unhealthy status and impure dispositions resulting in the four-fold animate feelings of appetite, fear, coition and attachment. These animate feelings weaken the power of the soul like high fever to a sick person.

First Requisite :-

The first requisite for an aspirant is to understand the correct position of the self. "Not even an atom of alien objects is related to me as mine. I am non-corporeal. Perception and knowledge are my inherent attributes. The empirical ego possesses mortal coil, but from the realistic point of view I am alone; I am single." The soul and body are mingled like milk and water. Each exists distinct from the other. The human body is a bundle of flesh, blood, pus, excreta and is defiled by bones, fat and the like and has nine outlets through which filthy matter flows. Therefore the wise live in the world with a detached mind like a lotus in a lake. The detached mental attitude implanted into actual practice helps the Self in burning the Karmic fuel by the conflagration of supreme concentration.

The advanced ascetic always reflects : "In this universe I am alone, nothing is mine". He chastises his passions, controls his senses and mind. He possesses the treasure of austerity, cleanses his soul by a dip into the ocean of virtues. Faculty of discrimination, power of meditation, concentration,

the life of purity, and non-injury bless the truth-seeker with enlightenment and transcendental bliss, whereby the anguish and agony of the sense-tormented soul automatically disappear.

Right Belief–

The right believer must understand that his soul resides in the body but he is not the body. His Self is not a child, a man or a woman etc. He is in fact the repository of infinite knoweldge, infinite power. This is the realistic point of view.

As long as the soul is contaminated by karmic molecules, the self is handicapped from rising to the status of Godhood. The empirical self can be compared to a dirty mirror. As long as the dirt from the mirror is not removed, it cannot help a person to see his reflection therein. The evolved soul is like a clean and clear mirror. The right believer must bear in mind that he is at present imperfect and he has to strain every nerve for perfection. If he remains an idler and indolent lotos-eater his pious prattle, that he is God, he is Brahma, would serve no useful purpose. Faith without action is in fact dead.

Right Knowledge

The second requisite is that Right faith must be accompanied by Right knowledge, which should be free from doubt, perversity and vagueness. He should understand that truth is manifold. Comprehension of one facet of truth does not mean the knowledge of the whole truth. Due to confusion

or ignorance some people hold one-sided view as whole truth. This misconception leads them astray and far away from reality.

Right belief and Right knowledge are contemporaneous, yet they are related as cause and effect e g. lamp and light go together, still light is the effect of the lamp and lamp is the cause of the light.

Substance

It must be borne in mind that every substance is characterized by infinite attributes. It is possessed of origination, destruction and permanence. From one point of view substance is permanent; while from other point of view it is not permanent but perishable. There is no contradiction in these predications. As a milkmaid obtains butter out of curd by drawing one side of the rope and loosening the other side; similarly one attribute becomes essential from a particular point of view and then other attributes become secondary. From the stand-point of modifications substance is transitory, but from the viewpoint of its qualities it is imperishable. The wise cautiously holds judicious and balanced approach to reality and truth

Right Conduct—

The third important factor for liberation is Right conduct. Some maintain that mere knoweldge of truth will free the soul from the thraldom of karmas. This view is incorrect. A person in chains cannot get his freedom as long as his shackles are

not broken, so the soul will attain liberation only when it takes to right action or adopts right conduct. Mere knowledge or wisdom will not solve the problem. Action is also necessary and is indispensable.

Ingredients—

Right Conduct consists of control over all censurable activities motivated by passions. Abstinence from injury, falsehood, theft, unchastity and attachment for mundane objects, constitute right conduct. The pre-requisite for right conduct is right faith and right knowledge, because conduct bereft of these two essential factors will not lead to complete emancipation of the soul. Complete abstention from sinful activities is practised by saints, who have abandoned all worldly belongings including even apparel. Partial abstention is practised by the householders and laity.

Supreme vow—

Amongst the five-fold vows, the observance of the vow of non-injury is supreme. Other vows of truth etc. are the supplementary vows. The absence of attachment and other passions is Ahimsa (Non-injury). He, who has passions, causes injury to his mental purity; whether injury is caused to other living beings or not, it is immaterial. The severance of ten vitalities or principles of life (namely the five senses, energy, respiration, life-duration, the organ of speech and mind) out of passion is injury. If the psychic disposition is tainted with passion

one is charged of committing the offence and sinful act of injury.

When a saint observes a fast the small parasites, the small insects living in the abdomen die for want of necessary nourishment, but the saint's soul is not contaminated with sin, since he has no intention to destroy them. His mind was not contaminated with impure thought. The spiritual progress can be measured by the advancement of the aspirant by his control over passions.

Misconception—

Some misguided people think that their thoughts are always pure and unattached, therefore they should not be judged by their life of licentiousness.

This is a wrong and erroneous attitude. External conduct and way of life have their repercussions over the psychic plane. When the mind is not muddled with devilish thoughts, why will it try to choose such objects or way life, which are associated with vicious thoughts and conduct ? External objects are the basis of thoughts. There will be no thought without a basis in reality. Outward conduct and possessions help us to read other's mind and internal attitude. This fact must be borne in mind that if the mind is pure and noble, the conduct will also be accordingly noble and pure. If the outward character is saintly the mind may be pure or it may not be pure. The hypocrite's outward conduct dupes the world, for his mind is wicked and crooked. He makes a false show.

Code of Conduct—

In this context it is to be noted that although a mere contact with internal objects will not make a person guilty of violence (Himsa); but for the purification of mental dispositions it is advisable to abjure the external objects, which are instrumental causes of violence. The house-holder is ordained to renounce wine, flesh, honey, such fruits which possess small insects in them. Impure diet produces impure thoughts. A deer, which lives on vegetarian diet like blades of grass, is more peaceful than a cat that eats mice. Therefore one must be careful about his diet for mental purity. Pride, fear, disgust, ridicule, ennui, grief, sex inpulse, anger, greed, deceit, and other ignoble dispositions are forms of mental violence.

Householder's duty—

A house-holder should at the outset renounce injury to mobile beings. Perfect renunciation is avoidance of injury by body, speech, mind by oneself, through agent, or approval. A house-holder is not in a position to practise highest type of Ahimsa. He should avoid intentional injury at any cost. He should be mireiful as far as the circumstances permit him.

Animal sacrifice is an act of highest cruelty because it contains the element of 'mens rea'—evil intention.

For the attainment of spiritual advancement a saint performs a special type of 'Atma yagya'—spiritual sacrifice. In the fire of anger he offers for-

giveness; in the fire of sex impulse the offering consists of detachment and in the fire of hunger the offering of fasts is made. This spiritual sacrifice leads to liberation.

Futility of animal sacrifice

Animal sacrifice on the other hand brings the downfall of man whereby he undergoes indescribable agonies and anguish in hell or in subhuman forms of life. The law 'as you sow, so you reap' is of universal application. One who sows a bramble will never pluck a rose.

Those who believe that God is pleased by animal sacrifice forget that Godhood is the state of perfection and purity. God is neither pleased nor becomes irritated. Pure, perfect, omniscient and passionless God does not send a person to hell or heaven. The soul wanders in the world according to its auspicious or inauspicious actions. The soul with attachment, desires and cravings transmigrates, where-as the passionless self manifests its latent Godhood. The progress on the path of Nirvana-liberation depends upon soul's complete reliance & dependence upon oneself. Dependence upon outward objects is the source of misery and transmigration. Self-help, self-dependence, Self-reliance lead to spiritual sovereignty and bliss of beatitude.

The pilgrim on the path of liberation contemplates benevolence towards all living creatures, joy at the sight of the virtuous, compassion and sympathy for the afflicted and tolerance towards the insolent persons.

The karmic influx can be stopped by controlling mental, vocal and physical vibrations. In case this is not possible, careful and regulated activities and movements are ordained avoiding injuries to living animals and insects. Practice of virtues like supreme forbearance, modesty, truthfulness, self-restraint, celibacy, non-attachment etc., purifies the soul.

Sacred Reflection

Concentrating the mind upon twelvefold reflections regarding the nature of the universe, transitoriness, loneliness etc. will ennoble and enlighten the mind. Such sacred reflection brightens the attitude of the aspirant i. e., "I am always alone When I am born and when after playing my part I leave this body and put on other physical form I am still alone. Not a particle of worldly possessions or relations follows me. Relations accompany the body upto the burial ground. Virtue only is my faithful companion". This type of serious and sober thought banishes the stygian, impenetrable and stupefying darkness of delusion and gives wonderful strength and courage to the mind to fight the debasing forces and march ceaselessly on the right path of salvation and Godhood.

Concentration

All omniscients agree that only pure concentration destroys the invulnerable army of destructive karmas. The mundane soul has been concentrating

its mind upon objects which stupify the self and hinder its progress towards self-realisation.

Sometimes the mind is attached towards disagreeable objects and ultimately becomes unhappy. One forgets that according to the universal rule of cause and effect he is reaping the harvest of the seeds in the form of deeds sown by him in the past. At times cruel concentration captures the heart and one erroneously feels satisfied to see that his mischievous and destructive machinations are bearing desired fruits but ultimately he has to pay the price for his misdeeds after the period of maturity. Thus the soul wanders in the universe according to its deeds. It is most difficult to have control over the mind, change its vicious and pernicious habit and direct it towards the resplendent self.

Nature of Self –

Every sober thinker preaches about 'Know Thyself' philosophy, but he is found entangled in such misconceptions about soul which are merely imaginary and far from truth. Reality, corroborated by one's experience consists of the fact that the embodied soul assumes the form of the body, wherein it dwells. Due to its capability of contraction and expansion it contracts or expands according to the small or large body, like the light of a lamp which pervades the place, where the lamp is placed.

The stand, that the soul is not limited to the size of the body, but it is all-pervading for ever,

is contradicted by our own experience inasmuch as the sensations of pleasure or pain are limited to the dimensions of the physical body.

The argument, that the soul will become perishable if it is not accepted as all pervading or of the small size like the seed of a bunyan tree, is unsound, since all objects are perishable from the viewpoint of modifications and that all are permanent from the stand-point of substance. One must understand that this embodied-soul is body-sized, therefore when he wants to concentrate his mind upon the self, he should not adopt unreal and imaginary outlook. Small error regarding the object of concentration will be a great hurdle and real impediment in spiritual advancement. The essence of all teachings and preachings is that the tranquillity of mind should not be disturbed by attachment or aversion. Outward possessions disturb the mental equipoise due to attachment, therefore all objects along with longings for them should be abandoned. The ascetic should rivet his sole attention upon his soul which is conscious and blissful.

Adverse Time factor

The present cycle of time is a great handicap for pure Self-contemptation. This is the fifth arc (spoke) of the 'Ava-Sarpinikala', the arc of descent called 'Dukhama'– the period, where misery is the lot of the majority. In this age the physical frail frame is not fit to undertake the great strain of superb asceticism required for final liberation. The

ascetic can ascend to the seventh stage on the ladder of spiritual progress; but for salvation one has to cross even the fourteenth stage of spiritual advancement (Gunasthana). In this age the virtuous meditation (Dharma Dhyan) is only approachable. Those who are born in 'Videha Kshetra' can attain Salvation therefrom, because the time factor is agreeable in that unique land. Virtuous meditation results in the shedding away of inauspicious karmas, but it causes the accumulation of auspicious karmas, which will bear sweet fruits of celestial life etc. After that the soul will be reborn as a human being and will attain liberation, if it makes proper progress in combating the karmic forces, which are the sources of all miseries.

It is very easy to deliver an illuminating and elevating discourse on meditation and concentration, but it is an uphill task to practise the same since the mind is extremely fickle by nature. It is wise to keep the wavering mind engaged in noble and holy activities and lead a benevolent and pious life based upon love, compassion and kindness

Human Form –

All sages observe that this human form is extremely precious and irrevocable. It is not meant for the enjoyment of evanescent sensual pleasures. It is to be wisely utilised for the attainment of Divinty. The life must therefore be adorned with sacred vows of truth, celibacy, non-stealing, non-injury and control over greed.

Don't be coward, sluggish or chicken-hearted and don't postpone the adoption of the ennobling and sacred vows for future in the vain hope that right belief (Samyak Darshan) will descend upon you from heaven or by some magic and after that you will be pleased to renounce your life of lust and licentiousness. Remember that if proper time (Kala-labdhi) has not approached, you will be bereft of right faith. This may take infinite time, therefore lose no time to observe sacred vows.

Recollections—

Lord Mahavira referred his previous incarnations thus. "I was born as a grandson of first Tirthankara Rishabha Deva and a son of Bharat Chakravati. I was provided with every possible means for self realisation. The entire environment was wonderfully spiritualised, but as my time for spiritual advancement was not ripe I had to wander in the ocean of transmigration for about one Kodakodi Sagar.

Spiritual awakening—

When the hour of spiritual awakening dawned I got right vision, against most adverse circumstances which were causing impenetrable darkness to my soul. I was then a ferocious and cruel lion. I was blessed by the ennobling and elevating sermon of two spiritually advanced great Saints.

This spiritual touch worked wonders in my life. I got insight into reality immediately and I remembered my past lives of ignorance. I profo-

undly repented for my lapses and horrifying blunders. Afterwards I made remarkable and astounding progress."

"In the light of my personal life it is advisable for all seekers after truth not to lose a moment and immediately adopt the beneficial and sacred vows. The purity achieved by vows will do no harm, even if the person is devoid of right faith, the primary requisite for salvation. It will at least check your wanderings in the torturours* low conditions of life like sub-human beings or hellish beings.

First you can very easily abandon those eatables which disturb your physical health. You can also adjure those objects, which you are not going to enjoy for a particular period due to their non-availability. In view of your very few needs you can abandon those objects which you are not going to enjoy then. Those practices, which are harmful to the individual, society or nation, should also be given up.

Since you are a man, behave like a sensible and rational person. You are supposed to be superior to other beings. In fact you are superior to other creatures. Remember the pertinent point that you are not a beast. Even sub-human animals subdue their passions, take vows and make progress on the path of salvation. I made my progress when I was a beast. Therefore, O wise soul, do not miss a moment in the slavery of senses and animal appetites. Take courage and chastise your passions so

that they may not chastise you and mar your glorious future."

Noble resolve needed—

"It is not at all difficult to adorn life with sacred vows. Strong will is needed. I took the vow of non-killing when I was a ferocious lion. It is known that lion is a carnivora and cannot live without meat, but then I had abjured meat and had embraced peaceful and pious death. Iron determination and strong will enable you to perform desired deeds. You can subjugate you mental weakness and your strenuous efforts will invariably be crowned with success. There is no doubt about this."

Admonition—

"Just think of your own-self, which has become a slave of sensual life and animal appetites You yourself invite worries and anguish. You should be kind to your own-self and give up the misconception caused by nescience. You ought to remember that at present you are not real God, but you can attain Godhood by your own efforts, if you are not 'abhavya',—one who is devoid of the capacity for liberation and who has to pass his time in the five-fold cycles of transmigration."

"If you are a householder immediately adopt the course of noble conduct agreeable to a layman. You will then be guided by the Vyavahara Naya—practical point of view. Only advanced and highly cultured nude saints are qualified for realistic

point of view (Nishchaya Naya). The advanced souls are advised to depend upon their own-self. They need not depend upon outward objects; but the less-advanced souls cannot progress without outward help."

The layman's mental make up is different from that of a Digambar muni, who has renounced all out-ward possessions, and who is a real and well-equipped warrior to fight against the invulnerable forces of infatuation, anger, deceit, avarice, conceit etc. The householder's mind is wanting in sufficient spiritual strength since worldly attractions and allurements have made him a weakling. Therefore he is advised to worship the idols of the Conqueror (Jina) to remind him of the ideal to be achieved. He should devotedly serve the enlightened saints, study the holy scriptures, which contain the Teachings of the omniscients regarding salvation and which correctly guide the wandering soul regarding the right path of rectitude and liberation.

This point is to be borne in mind that the idols of passionless and perfect souls, who have obtained liberation are in fact ideals for inspiration to lead the peaceful and pious life of self-control and self-dependence.

It is incorrect to understand that the idols shower blessings, if they are praised or flattered. As the statue of a warrior impels the mind to valiant actions, the idols of peaceful and passionless ideals uplift the mind towards sublime conduct and purity.

"Remember the fact that you have to accomplish a glorious but stupendous task which will enable you to ultimately become God. One, who has subdued his senses, whose mind is not contaminated with wicked dispositions, who is used to lead virtuous life, and who is always ready to help the afflicted, is the ideal householder, for whom the gates of salvation will be open, no sooner he becomes a perfect saint adorned with the trident of self-knowledge, self-conduct coupled with right-faith."

"Don't be too selfish, and short-sighted, to think of your own comforts and happiness. It becomes a noble soul to try his level best to help others to live happily and peacefully. This will give you wonderful peace of mind and inner joy."

Noble Suggestion—

"Let this dictum of nature be enshrined in your mind that all objects are perishable and intransient. The worldly prosperity and glory are superficial and shortlived. You will have to definitely die, someday. At present you cannot run away from death. Your material gains will not follow you. Look at the world and you will understand the point. You will depart all alone. Pious and peaceful death opens the portals of heaven and happiness. Equanimous departure is attained by those whose entire life is noble, benevolent, compassionate and virtuous. Get yourself ready to face death with no attachment for worldly objects. Real glory lies in death with equanimity and unperturbed peace."

"Devote some time for introspection. Be introvert and think about yourself and its intrinsic Divine attributes. Make a resolve that you will earnestly strain every nerve to control your carnal cravings. You need not be a slave of lust and senses. You are the master of your destiny. Why do you foolishly hold that you are a toy of the fickle fortune. Oh ! aspirant for salvation; arise, awake, be ready and fight against the forces of evil and temptations. Take courage to control and curtail your requirements as far as possible. Just have a look at a nude Jain ascetic, who has renounced house, wealth and other worldly things and who does not even care for his meals and compare yourself with the noble saint and counsel with yourself as to who enjoys real peace and tranquillity and why ?"

Essence of Teaching

"Master this golden rule that all types of miseries spring up from Himsa-injury or violence. The bliss of beatitude can be attained by one who practises Ahimsa-non-injury by thought, word or deed towards all beings. Every thing is within your reach. You can attain the status of Godhood through your own noble efforts, life of self-reliance, self control and self-denial. Have courage and sincerely endevour for spiritual advancement. You will soon attain your Godhood."

The Divine Sermon lasted for six 'ghadis'–two hours and four and twenty minutes. Those present in the Samavasaron (The hall of audience) felt as if

they had drunk delicious and invigorating ambrosia. Several persons had taken vows, even the subhuman beings-animals took vows according to their capacity and capability. The celestials being under the grip of uncontrollable desires could not take any vow, but they developed firm faith in the Teachings of the omniscient Lord Jina and were inspired to perform worship of the Lord with deep devotion, which is indispensable for Moksha and self-purification.

Noteworthy Point—

At Vipulgiri Shrenika Mahamandilika King known as Bimbasar Maharaj, the ruler of Magadha was the head of the lay-disciples and Saint Gautama was the chief of the assemblage of Shramanas-Saints. The converson of the inimical brahmin, the doyen of scholars and an opponent of Jainism to a nude devotee of God Mahavira was the object of great attraction and admiration for his superb spiritual and intellectual attainments. This fact exposes the hollowness of the canard of perpetual bitterness and animosity between the Shramanas and Brahmans. This shows that in ancient India the Shramanas and Brahmans had cordial relations.

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5. Tour for universal good–

The Divine discourses were imparted by the Omniscient Lord four times in twenty-four hours. The Lord moved with his Samavsharana in many parts of the world to establish the rationality and utility of the doctrine of universal love, compassion and harmony. The effect of teachings was marvellous, since Mahavira Bhagwan was blessed with Sarvagyata-Omniscience. He was able to present the complete and correct picture of Reality and Truth and the real cause of conflicting and contradictory approaches of eminent thinkers, scholars, seers and philosophers. By the magic wand of his Syadvad doctrine–the philosophy of harmonious and coordinating approach to reality, he was able to pave the way for intellectual amity and concord.

His unfolding of the intricacies of material karma and its influence upon the empirical self etc. are marvellous.

What is a karma ? How does it work in this world ? All these approaches are worthy of deep study by our scholars and philosophers.

Scientific Exposition of Reality

The teachings of the omniscient Lord are scientific, rational and convincing to the brain and the heart. In fact Jainism is the science of life and

liberation. It is the science of sciences. Dr. Hermann Jacobi had rightly observed, "The theory of Karma is the key-stone of the Jain system".

Sacred Jain literature

The Head of the saints called Gautama Ganadhara had wonderful memory and faculty of retention. He remembered the whole sermon of the World Teacher and he had recorded it in four major divisons, called Anuyogas.

The first division Prathamanuyoga deals with the history and biography of the great personages of the world i. e. the 24th Jirthankaras, the 12 Chakravarties, the 9 Narayanas, the 9 Prati Narayanas and the 9 Balabhadras called 63 Shalakapurshas.

The Karnanuyoga explains about the cosmology and the universe etc.

The Charnanuyoga deals with the code of conduct for laymen and for ascetics.

The fourth is Dravayanuyoga, which deals with substances—the soul, the non-soul etc. It deals with philosophy and spiritualism

These four subdivisions are in fact the four Vedas of the Shramanic Sacred Jain literature. In reality Veda means the repository of supreme learning and erudition.

Twelve Sub-divisons of Canonical Scriptures

The sacred Jain literature is also divided into twelve Angas. The Acharanga comprises of complete

explanation and exposition of the rules of conduct for ascetics.

The second scripture Sutrakritanga deals with religious rites along with one-sided views. It has 23 chapters.

The last chapter is called Nalandadhi-kara, which deals with the luminous bodies like stars and stellar divinities. It gives us an idea why the University of ancient India in Bihar was named Nalanda. A university is in fact the light-house of learning. This gives one a clue to the point that during the period of Mahavira and also after him Nalanda might also have been a Jain centre of learning.

The third Sthana-anga deals with sthanas or numerical point of view in considering the Jiva, matter and other objects.

The fourth Samavayanga, gives an account of common points in different substances.

The fifth Vyakhayapragpti-anga records 60,000 questions asked to the Omniscient Lord along with their answers.

The sixth 'Jyantri-dharma-kathaanga' explains about nine categories as well as replies given to the questions of Gandhra.

The seventh is 'Uvaskadhyayana-nga' which elaborately explains the code of conduct for householders.

Anatakritdasanga, the eighth deals with the biographies of ten saints who got salvation after undergoing heavy sufferings.

The ninth anga (part) is Anuttaropa-padika-dasa-anga, gives an account of the ascetics, who were reborn in the five supreme heavens.

The tenth anga 'Prashna-vyakaranaanga' gives instructions about questions relating to present, past and future gain and loss, life and death etc. It also furnishes the account of four kinds of narrations like Akshepani; Vikhshepni, Samvejini & Nirvejini.

The eleventh 'Vipakasutra-anga' explains the bondage, operation, and existence of karmas.

The twelfth is Drishtivada which is divided into Parikarma, Sutra, Prathamanuyoga,Purvagata, Chulika. The Purvagata sub-division is classified into fourteen purvas.

These angas and purvas are authoritative being the inter-pretations of the Word of the Omniscient God. They are according to poet Jinasena the Jain vedas.

Most of the sacred ancient original Jain literature is lost or forgotten. A small fraction of the teachings of the Lord is available,but it contains priceless and most precious matter and provides valuable material for scholars of comparative religion and men of erudition.

The sermons of the Lord mainly expounded the path of salvation. The Divine discourses dealt with history, ethics, philosophy, cosmology and all branches of learning.

6. Central Truth

The central teaching was that the wandering soul should have right knowledge and should adopt the life of non-injury and purity to attain Nirvana. The attachment for evanescent and alluring objects of the world and the physical body is the root cause of all miseries and transmigration. Right faith and renunciation pave the way to perfection, everlasting bliss and God-hood. One must have distinct idea and firm faith in his mind, that he is a soul endowed with consciousness and the non-soul is quite separate and distinct from his self. This unswerving faith in the soul-force is the first requisite for Nirvana.

Queries—

Once GautamaGanadhar asked the world Teacher, "What is the most precious object in this world ?"

The reply was,"Compassion, renunciation, the vows of non-injury, non-stealing, truth, chastity and possessionlessness are the most precious objects and amongst them the faculty of concentration upon the soul is the quintessence of all virtues. It is pure and supreme concentration (Shukla Dhyana) that burns the huge forest of karmas within 48 minutes (Antar-Muhurta).

Question—

"What is the way for supreme concentration ?"

Answer-"The first requisite is to have correct knowledge of the cognizant Self.

The Omniscient Lord said, : "The main characteristic of the soul is knowledge. It is body-sized. It is neither larger nor less than the dimensions of the body. (1) The soul is not the slave of senses. In fact it is the master of its destiny. It reaps the fruits of its actions in the course of transmigrations. It can carve out its own salvation. No outward agency can disturb this natural working.

The aspirant for Nirvana should be equipped with right belief regarding soul's inherent infinite power and faculty. He should adorn his heart with genuine compassion and love towards all living beings. 'Thou shall not kill, all living beings should be his sacred motto and ideal without any reservation or limitation. He should cautiously move and work so that he may cause least possible injury to small creatures even.

Remarkable point—

In this context saint Gautama asked the Lord, "Holy Master, kindly tell me how should I

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(1) The followers of Ramanuja School of thought hold that soul is Anu, like a particle, very small and the followers of Sankaracharya School of thought hold that it is Vibhu, omnipresent." Vivekanand's "Essentials of Hinduism" P. 11.

move, how should I stand, how should I sit, how should I lie down, how should I eat, how should I speak, so that my soul may not contact sin ?"

The Lord said, "you should carefully move, carefully stand, carefully sit, carefully lie down, carefully eat, carefully speak, thus you will not contact sin".

This clearly indicates that in all walks of life one should not be indolent or sluggard, but he should vigilantly act in such a way that the golden principle of non-injury and universal love may not be violated unnecessarily. In the light of this sublime ideal, the aspirant is ordained to take only vegetarian diet during the day time, for in the night innumerable insects are killed along with the meals. Due to the absence of sun-light small insects are born. He should not drink unfiltered water, which contains small insects; hence the devotee of Ahinsa is advised to drink water filtered through cloth. This ordinance is now corroborated by science. Through such code of conduct the ideal of universal brotherhood is translated into action. It does not remain a mere talk. The life of compassion must be adorned with control over senses. The fickle senses distract and disturb the tranquillity of mind and the purity of heart.

This sense-control should be followed by renunciation. All worldly belongings including the apparel must be abandoned; otherwise the wind of attachment will definitely disturb the serenity of

mind and retard your spiritual progress. The psychic disturbing factors like anger, vanity, crookedness of mind, avarice, hatred and the like are to be carefully warded off. The aspirant thus equipped will be able to march on the arduous path of supreme concentration leading to eternal bliss

Advice for the Wise—

Suppose there is a boat with holes therein and water flows into it. The wise person repairs the holes and removes the accumulated water, thus the boat does not sink; likewise the boat of life must be checked and the inlets wherefrom impurities enter and contaminate the soul should be stopped. Bodily activity, the vocal activity and thought activity cause vibrations in the soul and very small infinite molecules are attracted by the soul and the karmic molecules captivate it after the fusion of soul and matter. This state of fusion is known as bondage. The soul and karmas are blended together.

Question—

What are the causes of bondage ?

Answer—

Wrong belief, non-abstinence, negligence, passions and vibrations of the soul due to physical vocal or mental activities are the causes of bondage.

Belief in things as they really exist is right faith, the reverse of right belief is wrong faith. Abandonment of injury, untruth, stealing, unchastity and attachment for objects of the universe constitute abstinence. The opposite of this way of

life is non-abstinence. Negligence consists of tardiness, indolence and carelessness in the observance of sacred vows, noble deeds and scriptural injunctions.

The passions are the primary sources of mental impurity and bondage. Just as the gastric fluid in the stomach absorbs the food, in the like manner the self attracts karmas according to the virulent, mild or moderate form of the passions. Due to the fruition of karmas the self is imbued with passions.

The bondage of the self with matter is beginningless. Just as the mixture of several objects in a vessal produces intoxicating liquor, so also matter mixed up with the empirical self is transformed into karmas. The matter which assumes the form of karmas is the real hindrance in the path of soul's attainment of perfection and intrinsic Divinity of Siddha-hood. The rise and fall of the mundane soul depend upon its auspicious or inauspicious karmas, which are material.

Necessary Details Regarding Bondage.

It is to be borne in mind that excessive infliction of pain and suffering to living beings and extreme attachment are the causes of the influx of inauspicious karma, which leads to the life in the infernal region i. e, hell, where the wicked souls undergo indescribable sufferings for innumerable years. The heinous and harrowing cruelities perpetrated by hunting innocent, mute, helpless and poor

animals, eating the flesh of the butchered animals, leading dissolute and licentious life of lust and corruption and similar actions are the causes of rebirth in hell. Alas; the wicked and callous heart does not remember this simple point due to infatuation and lust.

The life of treachery and deceitful disposition causes the rebirth as an animal, where the fraudulent person suffers indescribable agonies.

Modesty, noble frame of mind, contented life with few necessary objects, compassionate living and slight passions etc. lead to human form. The life of self-restraint, sense control, observance of austerities, noble deeds, peaceful and pious conduct lead to rebirth as a celestial being.

Scientific clarification—

The omniscient Lord's discourses clarified the point, that the Supreme Being or pure and perfect soul has neither direct or indirect hand in the working of the universe or fashioning of the destiny of the living beings.* The karmic forces constitute an important and potent factor to present varie-

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*This karma philosophy has been explained at length in Jayadhavala, Mahadhavala, Dhavala three Jain scriptures, which comprise of one lac and seventy thousand slokas (1,70000). These works are published and have been preserved on copper plates also. There are other books on karma philosophy. Gommata Sara deals with these topics. Late Justice J. L. Jaini's English translation is an outstanding erudite work.

gated, amazing changes and shows on the world stage. Like creates like. An iron ring cannot be created out of gold. Likewise the imperfect soul cannot be the handiwork of a blissfull, perfect and omniscient Being. People, unable to grasp the working of the karmas, erroneously put the burden upon the perfect, pure and liberated souls. If the clear stream of reason has not lost its way into the dreary desert of dead-habits, the solution of worldly working through the media of material karmic forces would receive due attention of the right thinking, impartial and judicious people.

Complete Truth –

It is universally acknowledged that the world teacher dealt with the philosophy of 'Live, let live and help others to live', and also brought about intellectual understanding through the Syadvada doctrine or philosophy of stand-points The sermons which were delivered by the Omniscient Lord for thirty years dealt with philosophy, history, geography, ethics, cosmology and all sciences and arts. Unfortunately major portion of the teachings is lost into oblivion and hundreds of thousands of Jain books were destroyed by the fury of bigoted fanatics who were opposed to this religion of the Shramanas. The remaining Jain literature is still precious, valuable and conspicuous.

7. Nirvana

The world Teacher's Samavasharan-celestial pavilion moved over many parts of the world for 30 years and ultimately it came to Pavapuri in Bihar. On Kartika Sudi 13th, the thirteenth day of the bright half of Kartika, the Lord resorted to the supreme concentration for final liberation–Parinirvana. The Divaydhavani—the divine discourses came to a sudden stop. All the devotees understood this as an indication that the Lord is to leave his mortal coil soon and attain Siddhahood. All people including several kings, chieftains, eminent persons and great sages along with Devas, assembled there to have the last Darshan of the world Teacher, the Light Divine personified. It was the memorable dawn of Kartika Krishna Amavasya, the 14th day of the dark half of (October) Kartika, when Lord Mahavira destroyed the remaining non–destructive karmas by supreme concentration and got final liberation. He became free from the pangs of death, and births for ever.

The body was left in the central part of the lake o Pavapuri, which was full of blooming fragrant lotuses. The last rites of the sacred body were performed by the Lord of celestials Saudhramendra. It is to be noted that the body of the liberated Lord

was completely nude and without any attire, because He was Digambar before attaining Nirvana.

Solemn celebrations—The occasion was most dignifiedly honoured and celebrated with great joy to commemorate the liberation of the World Teacher. During the night innumerable lamps were kindled as a token of homage and respect for the Great Lord who gave spiritual light of compassion and love to the entire world. Spiritual light was gone, therefore material light was symbolic of the Divine Light.

This event took place 527 years before the birth of Christ. On the October of 1974 we enter into the year when 2500 years of Nirvana come to completion. Late Prime Minister Jawaharlal Nehru on the sacred occasion of Mahavira Jayanti in New Delhi had observed "Our world is engulfed in horrifying circumstances At this critical juncture it is our duty to remember the Teachings of Mahavira".

Siddhahood :

Lord Mahavira got final liberation from the tank of Pavapuri. The body left there was burnt in the fire by the lord of celestials, Saudharmendra. But what happened to the soul, which was the embodiment of consciousness ?

The Jain sacred books throw light on this point in these words. The liberated soul destroyed Knowledge obscuring karma (Gynavarniya karma) and attained perfect knowledge or omniscience. He destroyed conation - obscuring (Dashana Varniya) karma; obstructive (Antaraya) karma,

deluding (Mohaniya) karma; feeling (Vedaniya) karma; body - building (Nama) karma; age (Ayuh) karma & family determining (Gotra) karma. He attained Infinite conation (Anant Darshan), Infinite power (Anant Virya), Perfect, right-belief (Samyakadarshan), Undisturbability (Avayavadhata), Extreme fineness (Sukshmatva), Interpenetrability (Avagahanatva) respectively.

Thus the liberated souls are free from eight kinds of karmas and are possessed of eight qualities. They are blissful, undefiled by karmic inflow, everlasting, having accomplished all that was to be accomplished. They reside over the summit of the universe. The above description contradicts the views of the Sadashiva school, which holds that the soul was never bound by karmas; the Samkhya, philosophy,which holds that bondage and liberation are caused by Prakriti and Purusha has no hand in it; the Maskari school of thought, which holds that the liberated souls again return to the world; the Buddhists, who believe that every thing is transient therefore liberation is also transient, the Vaisheshiks and Naiyayikas, who believe that liberation results after the destruction of knowledge,happiness and other qualities of the soul; the Ishavara school which holds that God is always free and creates the world, and the Mandali who affirms that the liberated soul always goes on moving upward ad infinitum.

Distinct Individuality—

It is worthy of note that the soul after salvation maintains its distinct individuality and it does

not mixup with some universal soul or Brahma, e.g. There are several of lamps in a room; each lamp has its own light. There is similarity in the light, but the light of each lamp has its separate existence; in the like manner all liberated souls are blessed with intrinsic innumerable attributes; and so they are similar, but not same. They have independent existence.

Reality of Nirvana—

The student of comparative religion and philosophy will be surprised that Jain religious literature deals with the biographies of the liberated souls, the place, time and other important points which go to establish that the Salvation of perfect souls is not a matter of belief, conjecture or religious dogma, but it is a real fact. This is not the case with other systems of thought with respect to the attainment of Godhood or Salvation. Lord Mahavira's life shows the way to the bliss of beatitude and immortality.

We humbly pray the lord of compassion for real inner light, so that the boat of life of modern matter mad world may be saved from sinking into the sea of violence and hatred. All should try to drink deep the nectar of Ahimsa, which can only protect humanity at this critical juncture from universal annihilation. Tirthankara Mahavira's message is the real guide in this encircling gloom and anguish.

GLIMPSES OF JAINISM

8. Jainism prior to Mahavira*

An impartial probe and investigation of the ancient history of India reveal the fact that Indians followed the trinity of religions, which we call Hinduism—Brahminism, Buddhism and the religion of the Nigranthas—Jainism. Latest researches and excavations have brought to light that Jainism has special significance from the view point of antiquity.

In the Buddhist scripture Majjima Nikaya, Buddha himself tells us about his ascetic life and its ordinances, which are in conformity with the Jain monk's code of conduct. He says,: "Thus far, Sariputta, did I go in my penance. I went without clothes. I licked my food from my hands. I took no food that was brought or meant especially for me. I accepted no invitation to a meal." Mrs. Rhys Davis has observed that Buddha found his two teachers Alara and Uddaka at Vaisali and started his religious life as a Jaina. At any rate Gautama gave himself up to a cause of austerities under the influence of his Jain teachers. (*Buddhism and Vaisali—p. 9; The Public Relations Department, Bihar.*)

Dr. Jacobi on the basis of Buddhist literature establishes that Jainism existed before the birth of

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*Revised reprint of a paper read in the XXVI International Congress of Orientalists held in New Delhi on 5th of January 1964.

Buddhism. In Dighanikaya's Samanna Phal Sutta the four vows of Lord Parshvanath (who flourished 250 years before Mahavira's liberation) have been mentioned. Attakatha of Anguttara Nikaya has a reference to Boppa Sakya a resident of Kapilvastu, who was the uncle of Buddha and followed the religion of the Nigganathas i. e. Jains. It has been pointed out in 'Bihar Through The Ages', "It is now universally accepted that the followers of Jainism were already in existence when Buddha started his quest for truth."

Critical and comparative study has brought to light several words like 'Asrava', 'Samvara' etc. which have been used by the Jains in the original sense but which have been mentioned in Buddhist literature in figurative sense. On the basis of these words Dr. Jacobi has concluded that Jainism is much older than the religion of Buddha and therefore it is incorrect to imagine Jainism as the offshoot of Buddhism. The Vedic scholar Lokamanya B. G. Tilak in his address at Baroda had said that Jainism was not founded by Lord Mahavira, but Lord Mahavira brought into prominence the doctrines of Jainism. Jain religion was prevalent in India before Buddhism. In ancient times innumerable animals were butchered in sacrifice. The evidence in support of this is witnessed in various poetic compositions such as Meghadut; but the credit of the disappearance of this terrible massacre from the Brahmanical religion goes to the share of Jainism.

Some historians think that Jainism is, no doubt, much prior to Buddhism but it is a protestant creed which revolted against the sacrifices of the Vedic cult. The advanced latest researches show that the above stand has no foundation. The respectable and reliable sacred books of the Hindus themselves establish the most ancient nature of Jain thought. Rigveda, the oldest Hindu scripture refers to Lord Rishabha DeVa, who was the founder of Jainism. It also speaks about the Vaman Avtar—incarnation, who is the 15th incarnation amongst the 24 incarnations. Rishabha's name comes as the 9th incarnation of Vishnu. Rishabha's name occurs before Vamana or Dwarf, Ram, Krishna and Buddha incarnations. Therefore, it is quite clear that Rishabha must have flourished long before the composition of the Rigveda. The great scholar Dr. S. Radhakrishnan, ex—President of Indian Union, in his 'Indian Philosophy' has observed, "Jain tradition ascribes the origin of the system to Rishabhadeva, who lived many Centuries back. There is evidence to show that as far back as the first century B. C. there were people who were worshipping Rishabhadeva, the first Tirthankara. There is no doubt that Jainism prevailed even before Vardhaman or Parsvanatha. The Yajurveda mentions the name of three Tirthankaras—Rishabha, Ajitnath and Arishtanemi. The Bhagwat Puran endorses the view that Rishabhadeva was the founder of Jainism." (*Vol. II p. 287*).

The Gita tells us that the instructions about the philosophy of Yoga were first imparted to Sun

(Vaivasvata), then to Manu, who passed it on to king Ikshvaku. After this the knowledge of Yoga fell into oblivion for a very long period. This ancient Yoga doctrine was then taught by Shri Krishna to Arjuna in the Gita. (*Chapter 41, 2 and 3*).

Acharya Samant Bhadra of the second century A. D. in his Swayambhu Stotra says that Lord Rishabha was the first person of Ikshavaku clan "इक्ष्वाकुकुलादिरात्मवान्...वृषभः प्रभुः प्रवव्राज।" This establishes the fact that the period of Rishabha is very ancient. Therefore, the system of thought called Jainism must naturally be very ancient, since it was founded by Lord Rishabhadeva.

The excavations made at Mohenjodaro and Harappa show that Jainism existed five thousand years ago, because the pose of the standing deities on the Indus seals resemble the pose of standing image of Rishabhadeva obtained from Mathura. The feeling of abandonment that characterises the standing figures of the Indus seals, three to five (*Plate II, I. G. N.*) with a bull in the foreground may be the prototype of Rishabha (*Modern Review, August 1932—Sindha Five Thousand Years Ago*). Rishabha has been spoken of as Yogishwara by poet Jinsena in his Mahapurana. Therefore, the Indus valley excavated material glaringly establishes the fact that the founder of Jainism belonged to the pre-Vedic period. The nude Jain idol of 320 B. C., in the Patna Museum, of Lohanipur helps us to support the above contention.

Dr. H. Zimmer in his book 'The Philosophies of India' speaks of Jainism as the oldest of Non-Aryan group. He calls it "Pre-Aryan". *(P 60)*. Dr. Zimmer believed "That there is truth in the Jain idea that their religion goes back to remote antiquity in question being that of the pre-Aryan, so called Dravidian period, which has recently been dramatically disillusioned by the discovery of a series of great Late Stone Age cities in the Indus Valley, dating from the third and even perhaps fourth millennium B. C. (Cf. Ernest *Mackay, The Indus Civilization London, 1935; also Zimmer, Myths and Symbols in Indian Art and Civilization p. 93h*"—vide-Philosophies of India, by Henrich Zimmer p 60.) He further observes—"Jainism does not derive from Brahminism.—Aryan sources reflect the cosmology and anthropology of a much older pre-Aryan upper class of North-Eastern India" (*p*. 210).

The renowned Jain scholar Prof. A. Chakravarty's researches have brought to light priceless material which proves the most ancient nature of Jain thought. When the Aryan invaders had come to India, the Dravidians, who inhabited this land vehemently opposed them. The Rigveda Aryan thinkers refer to these Anti-Aryan Dravidians as enemies and, therefore, called them in uncomplimentary terms. These were called 'Dasyus.' The Aryan god Indra is hailed as Dasyuhatya, slaughterer of Dasyus. These enemies were styled as 'Ayajvan'–non sacrificing, Akarman' without rites, 'Ade-

vaya' indifferent to gods, 'Anyavrata' following strange ordinances and 'Devapeeya', reviling the gods. They are described as black-skinned and 'Anas', snub-nosed. The other epithet was 'Mridhravac' unintelligible speech. Oriental scholars are of opinion, probably rightly, that these races of Dasyus who opposed the Aryans were the Dravidians, who inhabited the land, when the Aryans invaded the country They are called 'Sisna-devas', because they worshipped the nude figure of man.

The outstanding Tamil treatise on grammar 'Tholkappiam' informs us that the people of South worshipped the Supreme deity called 'Kandazhi', which means one who destroys all karmas and becomes Parmatma. This is distinctly a Jain conception of God. The author of Tholkappiam says that this Kandazhi was the object of worship in Tamil land. The other meaning of the term is, one who destroys the Kandhu or post to which the victim of sacrifice was tied. The supreme being is so called because of the Yagya in the land. The term shows the highest religious ideal associated only with Jainism (*Yesterday and Today—pp.* 60, 61, 68, 69).

The critical study of some Vedic hymns like Nadsiya Sukta shows that there must have been a peculiar current of thought existing in the pre-Vedic period which influenced the Vedas. Dr. Mangaldeva feels that, "Jain Philosophy might be a branch of the pre-Vedic current of thought. Some Jain terms like 'Pudgala'—matter support the aforesaid point".

Dr. Zimmer opines that "Jainism along with Yoga and Sankhya systems of thought existed in the country before the Aryans came to India."

A glance over the glorious past of Jainism reveals the fact that the lives of Rishabhadeva and the succeeding twentythree Tirthankaras had deeply impressed the entire world culture. When Alexander had invaded over India he came across a host of nude Jain saints in Taxila, whom the Greek writers call 'Gymnosophists'. The Greek word connotes the nude philosopher. The mystic group of Israel, called the Essenes, was much influenced by these 'Gymnosophists', who were preaching their message of Ahimsa, the central truth in Jainism to the people of Alexandria in Egypt. Historical records tell us that the Greeks were much influenced by Jain thought. Alexander had taken one Jain saint Calanes with him to his country.

It is to be noted that the Essenes of Israel were ascetics following the tenets of Ahimsa. They had great hold upon the people and that they commanded deep influence in Palestine. John the Baptist was an ascetic teacher of this school of Essenism. Jesus Christ, the founder of Christianity was much influenced by John's non-violence cult and other teachers of Essenism. In six hundred B. C this cult of non-violence was progressing beyond Syria and Palestine. The Jain-teachings had also influenced Pythagoras, the philosopher of pre-Socratic period, who flourished in 532 B. C. and led the non-violent

way of life. During this period Lord Mahavira, the twenty-fourth Jain Tithankara, whom the ignorant people call the founder of Jainism, was living. Perhaps Lord Mahavira's teachings had influenced the people of far off countries.

In his book, The Magic of Numbers, E. T. Bell (*P. 87*) tells that once Pythagoras saw a citizen beating his dog with a stick, whereupon the merciful philosopher shouted, "Stop beating that dog. In his howls of pain I recognise the voice of a friend......For such a sin as you are committing he is now the dog of a harsh master. By the next turn the wheel of birth may make him the master and you the dog. May he be more merciful to you than you are to him. Only thus can he escape the wheel. In the name of Apollo, my father, stop or I shall be compelled to say on you the ten-fold curse of the Teteractyas." This reveals the effect of Jainism.

The comparative study of religious literature has led many a scholar to recognise the influence of the twenty-third Jain Tirthankara Lord Parsvnath upon the then prevailing Vedic sages of the Upanishadic period. The great Jain saint Samanatbhadra in his book of the second century after Christ speaks that the recluses, who lived in the forests were influenced by Omniscient Lord Parsvnath and they took shelter under the Lord for Enlightenment and Internal peace 'वनौकसा तपोधना: शरणं प्रपेदिरे'.

The epigraphical evidence also proves the great influence of Jain thought in B. C. days. Rai Bahadur

Gaurishanker Hirashanker Ojha had deciphered a remarkable inscription of the village Badli near Ajmer (Rajasthan). The inscription reads thus—
'वीराय भगवते चतुरासीतिवसे काये आलामालिनिये रंनिविठ माझिमिके'।

According to Dr. Ojha this refers to 84 Vira Nirvana era i. e., 443 B. C. This speaks of the prevalence of Jainism in Rajputana 2400 years ago.

The study of Hathigumpha inscription of Udaigiri hill about 3 miles from Bhubaneshwar written in Apabhranasa Prakrit throws valuable light on the antiquity of Jainism. It begins with an invocation to Arhant and Siddhas in the traditional Jain style. This shows that Kalinga Chakravartin Kharvela was a Jain king. With regard to this inscription the observations of Dr. K. P. Jayaswal are very important. He has remarked, "Jainism had already entered Orissa as early as the time of king Nanda, who as I have shown was Nada Vardhan of the Sesunga dynasty. Before the time of Kharavela there were temples of the Arhants on the Udaigiri hills, as they are mentioned in the inscriptions as institutions, which had been in existence before Kharavela's time. It seems that Jainism had been the national religion of Orissa for some centuries". *(J. B. O. Q. S. Vol. III P. 448)*. He further remarks, "This inscription occupies a unique position amongst the materials of Indian history for the centuries preceding the Christian era......From the point of view of the history of Jainism, it is the most important inscription yet discovered in the country. It

confirms Puranic record and carries the dynastic chronology to C. 450 B. C."

This shows that Lord Rishabhadeva was worshipped by the Indians even about 2500 years ago. Several inscriptions of Mathura deciphered by Dr. Fuhrer show that Rishabhadeva had an important place during B. C. days, since there are dedications and offerings of a very ancient date made to Rishabha *(Outlines of Jainism P. XXXIII)*.

The edicts of Asoka show that Jainism was very important in 275 B. C. Therefore, he had appointed special officers ('धर्म महामात्य') for looking into the affairs of Jainism like those of Brahmanism, Buddhism and the sect of Ajivakas. Prof. Kern *(Indian Antiquary Vol. V. P. 205)* says, "His (Asoka's) ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jains than those of Buddhists."

Commenting upon the discoveries of Mathura, historian Vincent Smith observes, "The discoveries have to a very large extent supplied corroboration to the written Jain tradition and they offer tangible and incontrovertible proof of the antiquity of the Jain religion and of its early existence very much in its present form. The series of twenty-four pontiffs (Tirthanakaras) each in his distinctive emblem was evidently firmly believed in at the beginning of the Christian era".

It is interesting to note that this country is called Bharata—the land of Bharat, who was the eldest

son of Rishabhadeo. Markendeya Purana, Kurma Purana, Vishnu Purana, Linga Purana, Skanda Purana, Brahmanda Purana and other Hindu Puranas support the Jain view that the country is called Bharata after Rishabhadeva's son who was the sovereign ruler.

Dr. Hermann Jacobi's studies and balanced observations made before the 3rd International Congress of the History of Religions, should find place in the hearts of the savants of truth all the world over. "In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India."

9. The Doctrine of Ahimsa*

It is remarkable that the Jain tenets although very ancient and rational are also most modern and uptodate. The doctrine of Ahimsa and its rational, scientific and practical exposition in Jainism is unique and unparalleled in the history of human thought. This doctrine has attracted the attention of the entire globe due to its successful application in liberating India from the foreign domination by the struggle for emancipation based upon the principle of Ahimsa—non-violence. Mahatma Gandhi while presiding over a Jain function celebrating the birthday of Lord Mahavira at Ahmedabad in 1920 had paid glowing tributes to this Jain doctrine and had added that because of this ennobling and golden gospel of compassion Jainism can become the religion of the whole world.

These remarks of Gandhiji are very illuminating, "If anybody has developed the doctrine of non-violence it was Lord Mahavira but the modern society does not follow the Lord properly. I request you to understand the Teachings of Lord Mahavira, think over them and translate them into action." It is a matter of profound gratification that almost all religions of the world accept the superiority and

*Revised reprint of the paper distributed amongst the delegates to the Fifth World Congress of Theosophists, held at Salzburg, Austria, 1967.

majesty of this noble doctrine. Jainism has worked out this principle in a most scientific, rational and practical manner. Therefore, all agree that the cult of non-violence is the unique and most sublime contribution of Jainism to humanity.

According to Romain Rolland, "The Rishis, who discovered the law of non-violence in the midst of violence were greater geniuses than Newton, greater warriors than Wellington. Non-violence is the law of our species as violence is the law of the brute." This basic principle of Jainism had much influenced Gandhiji from his boyhood. In his book 'Mahatma Gandhi' Romain Rolland says, "His parents were the followers of the Jain school. Before leaving India his mother made him take 'the three vows' of a Jain which prescribe abstention from wine, meat and sexual intercourse." (*pp*. 9 and 11). George Catlin's book "In the Path of Mahatma Gandhi" points out, "M. K. Gandhi's mother was under Jain influence." (*p*. 101).

It is remarkable that through the medium of Mahatma Gandhi the speriority of the invincible weapon of Ahimsa over the armaments of destruction has been acknowledged. Gandhiji said, "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." (*Religion and Society—By Dr. S. Radhakrishnan p*. 237). In fact, Ahimsa is the royal road to peace and prosperity. It is unfortunate that all nations are busy in manufacturing the most

ferocious weapons of destruction which will destory the whole stock of humau civilization and bring about utter extinction of the entire human race Late John F. Kennedy, the ex-President of America on June 10th, 1963 speaking on 'Peace for all men and for all time' had said. "A single nuclear weapon contains almost ten times the explosive force delivered by all of the allied air forces in the Second world war." He had observed, "No nation in the history of battle every suffered more than the Russians suffered in the course of the second world war. At least 20 millions lost their lives. Coutless homes and farms were burnt or sacked. A third of the nation's territory, including nearly two-thirds of its industrial base was turned into a wasteland."

The pacifist thinker late Bertrand Russell informs, "A bomb can now be manufactured which will be 25000 times as powerful as that which destroyed Hiroshima."

At this critical jnncture the warning of historian Toynbee conveyed in New Delhi is valuable, "In the hurricane of annihilating material power provided by atomic energy the practice of non violence is necessary for mankind to save it from self destruction." (*Hindustan Times 25-2-60*).

The need of the hour is that people should sincerely try to imbibe the spirit of Ahimsa as enunciated in the sacred Jain literature. When Gandhiji's path was darkened by unsurmountable difficulties, C. F. Andrews says, "He very often

turned the pages of Jain works for a Kindly light in that encircling gloom." When I met Gandhiji in Wardha Ashram in 1934 he said, "It is remarkable that unlike Vedic religion Jainism stands for pure Ahimsa without any reservation." In view of the prevailing hatred, vanity, discord, animosity and other evil tendencies it appears that we have unwisely constructed our houses over a silent-looking volcano and no one knows what will happen, the moment it becomes active to emit fire out of it. The ambrosia of Ahimsa is the only effective and powerful remedy to undo the pernicious effects of unabated materialism and self-centred outlook. Mere name of Ahimsa or sweet orations in its praise would not serve our purpose. It must be honestly translated into life.

The term Ahimsa is negative implying abstinence from killing any living being but it is also a positive virtue based upon universal and fraternal outlook and compassion towards all creatures. Non-violence comprises of purity of thought, word and deed motivated by unbounded compassion and genuine love.

Jain thinkers have enjoined upon a votary of Ahimsa to get rid of such violent, callous and cruel practices as meat-eating, hunting for sport and drinking which make the heart merciless and, in fact, kill the conscience. The noble indeal of sanctity of life should be honoured without any reservation. If one takes a broader outlook and adopts a benevolent attitude, he will immediately understand

the sublimity of the above ordinance. One, who relishes the flesh of an animal without any compunction cannot really understand and fully appreciate the sublimity and majesty of Ahimsa doctrine.

If the heart is not hardened and the conscience is not brutalised, one will agree with these remarks of Dr. Annie Besant, "Humanity rises, becomes nobler and diviner as the virtues of unselfishness, selfsacrifice and compassion for the weak develop. We all love things that live. God is love."

If a person fattens his body by the flesh of other animals his adoration of Ahimsa is in fact, hypocritical. The point for serious consideration is if a thorn which pricks into your foot makes you uneasy and uncomfortable, would not your bullet-shot or stroke of knife cause indescribable agony to the harmless, miserable and speechless victim ? It is extremely surprising to hear tall talk about morality, amity, harmony, fraternity and universal brotherhood from the cultured leaders of modern society, who forget the miseries of the mute animals, whose flesh they enjoy with great taste and satisfaction. Gandhiji in his essay on Vegetarianism says, "Vegetarian moralists also argue that since meat-eating is not only unnecessary, but harmful to the system, indulgence in it is immoral and sinful, becauses, it involves the infliction of unnecessary pain and cruetly towards harmless animals." He further observes, "I submit the following for the consideration of those who believe in the Bible. Before the Fall we were vegetarians. And God said:

Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is fruit of a tree yielding seed, to you it shall be for meat and to every beast of the earth and to every fowl of the air, to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat and it was so."

Gandhiji referring to the glorious Christian period of restitution quotes thus, "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them......And the lion shall eat straw like the ox... They shall not hurt nor destory in my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Jain thinkers have strictly ordained that a disciple should at the outset learn the lesson of sanctity of life. He should treat all life as sacred.

Ruskin's observations are thought-provoking, "Unless you are deliberately kind to every creature creature, you will often be cruel to many."

Those who kill others forget that a time will come when they will have to reap the fruits of their cruel practices. If we sow the seed of a banyan tree how can we get an orange tree ? Likewise, if we nurse violence, cruelty or hatred in our hearts we will not only spread the baneful aura of evil thought, but it will also give rise to more heinous evil

tendencies. If, on the other hand, we sow the seed of goodwill, sincerity and friendship towards all beings, we are sure to reap a rich harvest of increased goodwill and friendship. The Bible says, "Whatsover a man soweth that shall he also reap. He that diggeth a pit shall fall into it They have sown the wind and they shall reap the whirlwind."

Serious thought and sober reflection show that animal butchery is against human nature. These remarks of Francis Bacon are illuminating, "Nature has endowed man with a noble and excellent principle of compassion which extends also to the dumb animals. Hence, this compassion has some resemblance to that of a prince towards his subjects." He further observes, "And it is certain that the noblest souls are the most extensively compassionate, for narrow and degenerate minds think that compassion belongs not to them, but a great soul; the noblest part of creation is ever compassionate."

Selfish and shortsighted people say, "Animals have no souls, therefore, there is nothing wrong in relishing their meat." This is a wrong and irrational approach to the real state of affairs. A compassionate cardinal has observed, "The ancients treated man of the rightless classes much as we treat animals. Gladiators could be killed for sport and Galen and Celsus speak of the established practice of human vivisection on the persons of criminals, doubtless on the weighty ground of high benevolence." If the moderner feels and argues that the

approach of the ancients was worng, brutal and vulgar, why not the same logic be applied to the case of voiceless animals who also think and feel like us ? Man must behave like a sensible, rational and cultured creature. Man should not be mean and brutal He has to answer the point, whether kine, like men have any right to live and survive or not ? A cultured gentleman should not encroach upon the natural rights of others on the ground of his superior intelligence. If he is really cultured he will gladly respect the legitimate rights of others and abandon animal butchery.

Some men of extremely refined taste angrily remark that it is indecent and unjust to criticise one's personal life and conduct, which depend upon personal tastes and temperaments. These fellows are warned of the evil consequences of their heartless and callous conduct. They must remember that the path of cruelty leads to destruction and grief and the life of love and mercy leads to divinity and bliss. Dr. George Arundale in his book "The Night Bell" writes, "One way leads to destruction. It is the way of tolerance of cruelty, if not active engagement in it. It is the way of hunting for sport, the way of vivisection, the way of killing animals for food, the way of making slaves of animals without thought for their happiness and well-being. This is the way the world has been treading."

"The other way leads to salvation. It is the way of harmlessness, the way of recognition of brotherhood with all creatures, the way of endurance

and compassion, the way of service and not of selfishness."

The sensible and soberminded embrace the sublime path of love all, serve all. If this Divine ideal is implanted in every heart and faithfully followed, the climate of this turbulent globe will become healthy and glorious in no time.

From the aesthetic point also the call of compassion is valuable and worthy of approbation. Jawaharlal Nehru's words are interesting, "Life would become very dull and odourless, if we do not have these magnificent animals and birds to look at and play with."

Jain thinkers fully understand the difficulties which come in the way of the practice of complete non-violence, since life is impossible without destruction of innumerable small insects. The life of a tyrant and a selfish short-sighted person has been condemned.

There are various grades for the practice of this noble principle. The novice should abandon Intentional injury to the vitalities of other creatures. If there is no 'Mens rea'–guilty intention, one is not adjudicated guilty of violence, e. g., a surgeon carefully performs an operation with all attention and yet the patient may die. In that case the doctor will not be guilty of the murder of the man, on the other hand the burglar who robs a citizen of his valuables will be punished as a felon because of his evil motive. Motive is the important factor

whether an act comes under the purview of violence or otherwise. With a view to achieve mental purity and equanimity one must try his level best to be as much merciful as the circumstances permit him to practise. The householder's non-violence is partial and he cannot attain perfection in its practice due to his various responsibilities and liabilities. As he advances in spiritual plane and controls his passions he can make rapid strides on the path of progress and gradually become perfect in his achievement. The complete and flawless practice of Ahimsa raises the man to Godhood. This Ahimsa gives Light, provides Delight and bestows Might to its faithful and honest aspirant

The life of mercy has a touch of Divinity therein. These words are thought-provoking, "All the paths of the Lord are mercy and truth (Psalm 25:10). Be ye ! therefore, merciful for your Father also is merciful" (Luke VI, 36). Shakespeare also honours this view when he says, "It is an attribute to God himself." (*Merchant of Venice*).

Gandhiji who is known as the greatest disciple of Ahimsa was, in fact, on the lowest rung of the ladder. He aspired to practise the highest type of Ahimsa by becoming a nude Jain monk. When Churchill had rebuked Gandhiji by calling him "A naked Fakir", he had informed Churchill "I would love to be a naked Fakir but I am not one yet." (*The Life of Mahatma Gandhi by L. Fischer P.* 473).

It is to be noted that nudity of the non-violent saints is not an end in itself, but it is a means to attain the bliss of Nirvana. Jain scriptures have strongly condemned that nudity which is not adorned with the highest type of noble and virtuous life. A monkey is naked, innumerable living souls remain naked; their nudity shorn of sublime thoughts and purity of life will do no good to their struggling souls. That nudity is commendable which is resorted to for self-purification.

Dr. Sir M. B. Niyogi, Chief Justice of the Nagpur High Court, was much impressed by the noble and lofty character of a *Digamber Jain saint, Sri Sumatisagarji Maharaj. He, therefore, observed : "Nudity is the climax of self-sacrifice and self-purification. It is the triumphant conquest over the vices of greed, prejudice and other carnal desires. When a man renounces all his belongings and becomes fearless, then only he can discard the last symbol of this worldly attachment by embracing the cult of nudism. This is the highest stage, which every real sadhu aspires to attain in this life." (*Leader*, Allahabad 15-1-45).

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*Jain Scriptures ordain that the nude saint must be pure and innocent like a child. The nudity is called 'Jataroopta' जातरूपता-like a child. The child is loved by all due to its purity of mind. It is said, "The disciples came to Jesus saying, who is the greatest in the kingdom of Heaven ? And calling to him a child, he put him in the midst of them." (Matthew-18 : 1-2)

History records that these highly cultured, non-violent nude and elevated souls were respected and highly venerated by monarchs and the common men alike. The great grand-father of king Asoka called Chandra Gupta Maurya had become a nude Jain monk The act of subjugating inner passions and carnal cravings in not an easy affair. Poet Tagore's remarks made in his lectures in America are very significant, "In this natural world with the help of science man is turning the forces of nature into obedience. But in this moral world he has a harder task to accomplish. He has to turn his own passions and desires from tyranny into obedience." *(Personality P.* 90). Such non-violent saints enjoy the beauties and sublimities of the inner world. He sports in the Self, delights in the Self; for he has to obtain the Kingdom of Heaven hidden within.

Those souls who are spiritually and mentally weak lead the life of house-holders and discharge their duties with a compassionate outlook. Jainism has not taken an extreme and one-sided view of Ahimsa for a layman. It has classified it into various stages according to the mental make up and environments of the adherent. Even the use of weapons has not always been wholly condemned or discarded on the occasion of safe-guarding and maintaining the dignity of Law and Justice, against the aggressive and vindictive measures of the culprits in the absence of some other better way and make it impossible for the miscreants to disturb the smooth and peaceful working of the society.

To punish the wicked is a noble thing. Thomas Jafferson's words are significant, "Resistance to tyrants is obedience to God." As a matter of fact the avoidance of voluntary or intentional injury has been enjoined upon all the votaries of non-violence. It is therefore consistent with the doctrine of non-violence to rule over vast territories. It is a historical fact that Jain monarchs such as Bimbasar, Chandragupta Maurya, Samprati, Kharvela, Amoghvarsha Kumarpala etc., had ruled over the country with remarkable success.

King's sacred duty is to protect the innocent, noble and pious subjects and punish the wicked. If the ruler forgets his responsibility, there will be the rule of anarchy and the people will come to distress. In this context Guru Nanak's observations are significant, "When the strong fall upon the strong, there is little cause for regret, but when a blood-thirsty tiger pounces on defenceless cows, the cowherd must come to their rescue." Every sensible person will agree that the arrogant aggressor must be punished severely so that his criminal tendency may be curbed for ever. The remarks of Sardar Patel are in consonance with the philosophy of Ahimsa, "In this Kaliyuga we shall return Ahimsa for Ahimsa but if some one resorts to force againt us we shall meet it with force." (*The Indomitable Sardar P.* 243).

The celebrated Jain monk Swami Samanta Bhadra writes, "Lord Shanti Nath *(the 16th Jain Prophet)*, when a house-holder, had conquered over the multitude of monarchs of the whole world."

Chamundaraya, the renowned minister of Ganga, the king of South and a great Jain devotee, had waged several wars himself. It is interesting to note that he had composed a book on Jain Ethics in the battle-field.

R. B Dr. G. H. Ojha's remarks are significant, Valour is not the monopoly of any particular community. India has produced chivalrous persons in every community. Rajputana has always been the land of the brave. The Jains have never lagged behind in this respect, inspite of the prominent place alloted to compassion in Jainism. Since many centuries the Jains have been occupying the exalted offices of the ministers and the like. In the hour of national calamity they had rendered remarkable services, references whereof occur in history."

The fundamental point is that one should not resort to violence as far as possible. He should not take pleasure in case he happens to destroy life under compulsion. In his heart the genial current of compassion should never stop its inner flow. Although a warrior or a monarch, he will never touch wine or meat, since they disturb the purity of mind and equanimity, which are the guiding factors to take the right decision under the circumstances. Tolstoy has said, "I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which he is capable." (*Leaders of Modern Thought P. 35*)" The vision of the non-violent householder is not blurred by the pomp or power of the

world. He knows his place in this huge world. He feels seriously that our life is uncertain.

We are like sands upon the shore,
A little wave and we are no more.

In this context the words of Ernest Hemingsway are *significant*— "Every *single man's death reduces* me, for, I am one of mankind. Hence, I never ask, "for whom the bell tolls ? It tolls for me."

A person blessed with this wisdom tries his best to adopt pure, and virtuous code of conduct. "Jain ethics are meant for men of all positions; for kings, warriors, traders, artisans, agriculturists and indeed for men and women in every walk of life. Do your duty and do it as humanely as you can. This, in brief, is the primary precept of Jainism." (*Smith- History of India, P. 53*).

Lord Mahavira has warned the world against the consequences of the callous life of a cruel and merciless person. Lord has said, "All the miseries spring up from violence—*Himsa*. The life of Ahimsa helps a person to attain Godhood and enjoy the everlasting happiness. It is said that, "God does not ask money of you but a merciful heart and a pious mind" (*Clement A. N. C. L. Vol. III. P. 453–455*). Emerson's words are worthy of note, "The kingdom of God is not meat and drink, but righteousness and peace." The ethical code for a noble man should be, "to live, let live and help live."

Those who aspire for internal peace, worldly progress and plenty should concentrate their atten-

tion upon these words of Jain saint Kundkunda expressed in his Tirukkural, "A person who has personally experienced what is injurious to his own life why should he inflict injury on other living beings ? Killing brings all other evils"

"Share your meal with the needy. Protect every living being This is the chief of all the moral precepts formulated by those well-versed in scriptures."

"Not to kill is one good deed par excellence Next to this comes the virtue of speaking truth."

"Even though the happiness of heaven obtained by sacrifice be great, wisemen despise it as worthless, because it is won by slaughter. What comes from virtue is real happiness. All else is other than real happiness and also devoid of glory. Know ye, that what ought to be done by each is virtue and that what ought to be shunned by each is vice. Be pure in mind. That is just the nature of virtue. All else is empty sound and quite worthless." (*Tirrukkural*).

These sublime thoughts of Saint Amitgati should illumine every thinking soul, "O my Lord, make myself such, that I may always have love for all living beings, pleasure in the company of the virtuous, sympathy for the afflicted and tolerance for those perversely inclined." (*Pure Thoughts*).

10. The Philosophy of Karma

Almost all believers in the transmigration of soul attach great importance to the karma theory. The adage, 'as you sow, so you reap' is significant enough to show the universality and popularity of this doctrine. The treatment of this topic is unique in Jain philosophy inasmuch as it is rational, scientific, and elaborate.

Our critical examination of the universe brings out the fact that there are sentient and non-sentient substances in the world. The soul is sentient and other objects devoid of this faculty are matter, time, space, media of motion and rest. The special characteristic of matter is taste, smell, touch and colour. All that is comprehended by the senses is material. Like the conscious soul this matter is also indestructible. These objects are eternal, therefore, they are not created by any agency whether supernatural or superhuman. The whole panorama of nature is the outcome of the union or the chemical action of atoms due to their inherent property of smoothness and aridity. The variegated forms and appearances are evolved out of these material atoms.

This has driven many a thinker to the conclusion that some Intelligent and Supreme being is at

the helm of affairs. He creates, destroys and recreates. The entire world dances attendance to His sweet wishes. He is Omnipotent, Omniscient and Enjoyer of transcendental bliss.

Jain thinkers do not agree with this idea. The rational mind is at a loss to understand why Good, Happy, Great, Omnipotent and Omniscient God created the world which is full of sufferings, inequalities and barbarities as the lot of the majority of its creatures ?

The argument that every object has a creator is not of universal application. When the world-crea tor is belived to be self-existent, why not the same logic be applicable to other objects as well ? If the world was looked after by Benevolent, Merciful, Omniscient and Omnipotent Lord of the Universe, the harrowing and horrifying calamities like earthquake, destruction by flood and similar catastrophies involving the loss of innumerable innocent and poor beings should have been easily averted. In view of the occurrence of such tragic incidents the rational mind has to admit that this sort of working of the universe does not depend upon the sweet wishes or directives of the Supreme, Benevolent and Merciful Lord. Therefore, we have to accept the self-existent nature of the universe.

This does not mean that the Jains do not believe in the existence of God or Parmatman. They do believe in the existence of God or Parmatman—the Pure and Passionless Soul, who is Perfect and

Blissful and who has no hand in the making or destruction of this world. It is a matter of regret that the Jains are called Atheists by some people. The Chambers Dictionary meaning of the word is "one who disbelieves in the existence of God" (Gr. a, neg., and theos, God). Theist is "one who believes in God." Therefore, the appropriate nomenclature for a Jain would be a "Theist" rather than "Atheist", because Jains believe in God and worship the Lord in their own way. Worship of God is an essential daily duty enjoined upon a votary of Jainism. He is also expected to practise these fourfold Virtues. that is, he must be Just, Affectionate, Introspective and Noble. The word 'Jain' stands for these rules of good conduct, which are universal and nonsectarian.

Jains worship perfect and passionless God for the sake of mental purity and spiritual advancement. This worship is, in fact, the 'Ideal worship' rather than Idol-worship'. The concentration and meditation towards the passionless and peaceful idol assist the common man in getting release from the clutches of baser and evil propensities. The Jain view of worship is a purely psychological process, whereby the aspirant develops himself and gradually attains the status of omniscience and bliss, the characteristics of God-hood

The observations of Vivekanand are illuminating. "The Buddhists or the Jains do not depend upon God but the whole force of their religion is directed

to the great central truth in every religion. to evo lve a God out of man. (*Essentials of Hinduism* p. 36).

The embodied mundane Jiva can rise to th highest Status of Godhood. The reputed Jain scho lar C. R. Jain's elucidation is illuminating. "Th difference between an unevolved Jiva and a full evolved one is exactly the same as that between dirty mirror and a clean one. Both are alike i respect of their reflecting power, but not in referenc to the actual functioning thereof. The ordinar Jiva is like a dirty mirror, which has to be rubbe and polished before it can be expected to take it place by the side of the finest specimens of tha class. (Introduction to The Parmatma Prakash p. 6)

It is argued that the soul will not be punished o rewarded if we do not accept any universal ruler o this world. According to the Jain theory the mun dane soul acquires karmas, which are the cause for the happiness or misery of the individual. N one can escape from the clutches of karmas. burglar or a criminal can befool a magistrate an move about scotfree; on the other hand, an inno cent poor fellow may be punished by the dispense of justice. Such practices are utterly absent unde the just and exact working of the karma, which i based upon the inviolable law of cause and effec The manifold conditions of sentient beings are du to the fruition of karmas acquired by the Jiva i the past. In fact, 'I am the captain of my soul an

the architect of my bright or dismal future.' This message of Self-reliance is the corner-stone of Jain philosophy.

The nature of karma has been thus explained. The mundane soul has got vibratians through body, mind or speech. The molecules, which assume the form of mind. body or speech engender, vibrations in the Jiva, whereby an infinite number of subtle atoms is attracted and assimlated by the Jiva. The assimilated group of atoms is termed as 'karma'. In Sanskrit literature the word karma ordinarily stands for action, but in Jain philosophical terminology it has a different connotation. The *effect of karma is visible in the multifarious* conditions of the mundane soul. As a red-hot iron ball when dipped into water attracts and assimilates its particles or as a magnet draws iron filings towards itself due to the magnetic force, in the like manner the soul propelled by its psychic experiences of infatuation, anger, pride, deceit and avarice attracts karmic molecules and becomes polluted by the karmas The psychic experience is the instrumental cause of this transformation of matter into a karma; as the clouds are instrumental in the change of sun's rays into a rainbow.

When the material karmas come in contact with the soul fusion occurs; whereby a new condition springs up, which is endowed with marvellous potentialities and is more powerful than the atom-bombs. One can easily imagine this awe-inspiring

power of karmas, which has covered infinite knowledge, infinite power, infinite bliss of the soul and has made a beggar of this soul, which is intrinsically no less than a Parmatmana-Pure and Perfect Soul. Psychic experiences of anger etc. cause the fusion of karmas and these karmas again produce feelings of attachment, aversion or anger etc. thus the chain of karmic bondage continues ad infinitum.

The world is teeming with infinite souls who by their dispositions are instrumental in transforming non-sentient matter into karmas, which become possessed of indescribable potentialities. After the termination of their operation-period the karmas no longer act as clog on the spiritual progress. The entire world is active with karmic molecules. It appears that this fact is now acknowledged by our modern scientists also, when they observe, "The world is radio-active. It always has been and always will be. Its natural radio-activities evidently are not dangerous and we can conclude from this fact that contamination from atomic bombs if of the same magnitude as these natural radiations, is not likely to be at all dangerous."

Acharya Pujyapada in his Sarvartha Siddhi throws valuable light in this matter, "Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts karmas of duration and fruition corresponding to the virulent, mild or moderate nature of passions. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces

intoxicating liquor, so also matter present co-extensive with the self becomes transformed into karmic matter owing to the presence of activities and passions. (*Reality p. 218*).

When the husk of paddy is removed from it, the rice loses its power of sprouting; likewise when the husk of karmic molecules is severed from the mundane soul, the resulting Perfect Jiva cannot be enchained by the regermination of karmas The nature of soul, entangled in the cob-web of transmigration can be understood easily, when we divert our attention to the impure gold found in a mine. The association of filth with golden ore is without beginning, but when the foreign matter is burnt by fire with various chemicals the resulting pure gold glitters; in the like manner the fire of right belief, right knowledge and right conduct destroys the karmic bondage in no time. If the fire of Self-absorption is intense the work of destruction can be completed within a span of 48 minutes. This point is made clear by the example of sun's rays, which when converged on one point ignite fire, but when they diverge they do not exhibit the power of burning. The destruction of karmas in the fire of self-absorption does not mean annihilation of the atoms, but it denotes the dissociation of karmic molecules from the soul. Democritus said, "Ex-nihilo nihil et in nihilum nihil potest re verti." Nothing can ever become something nor can something become nothing. This principle is corroborated by the Hindu scripture Gita also (2—16).

The contact of karmas with the soul has no beginning. As the relation of seed and tree has no beginning because every seed is got from a tree, which comes out of some other seed; thus the connection of seed and tree is without beginning. When the seed is burnt in fire it will never regerminate into a tree. In the like manner when the seed of dispositional impurities, attachment and aversion is burnt by right type of penances and austerities, the karmas are completely destroyed. There is no logical connection between infinity and endlessness. The state of Nirvana or liberation has a beginning, but no end

When the jiva has noble thoughts of love, sympathy, compassion and the like, auspicious or agreeable karmic matter clings to the soul. When the period of fruition arrives the soul is placed in favourable circumstances and it enjoys superb pleasures of the world; on the other hand a person possessed of callous heart derives pleasures in the distress and agony of the miserable soul. He is not moved by the pitiable plight of the sick, disabled, hungry, decrepit or the distressed, whereby inauspicious karmic matter is accumulated and consequently the Jiva suffers pain and untold miseries and does not obtain desired peace and happiness. The pleasure or pain obtained by means of auspicious or inauspicious karmas lasts for a limited period. Its duration and intensity depend upon the pitch of our dispositions, when our soul had accumulated the karmic

molecules by mental or vocal or physical activities or vibrations

These karmas have been classified into eight kinds.

(1) Gyanavarniya Karma is that which obstructs knowledge. It acts as a hindrance in the attainment of Omniscient knowledge, the inherent and natural right of every soul. It has been compared to a curtain, which obstructs the vision of our desired objects enveloped thereby. Due to this very karma we come across innumerable differences in the faculty of comprehension amongst the mundane souls. This karma explains why one is a brilliant genius and the other is an idiot.

This karma is accumulated by such activities or mental dispositions, which are associated with the sinful habit of directly or indirectly obstructing the light of knowledge.

(2) Darshnavaraniya Karma obstructs that form of consciousness, which precedes knowledge. It is accumulated by the soul if evil practices referred to as the knowledge-obstructive karma obstruct the perception faculty of the soul, e. g., a gatekeeper hinders the entrance of a visitor to the residence of a dignitary, similarly this karma obstructs the perception of the objects.

(3) Vedaniya Karma enables the soul to have sensations of pleasure or pain through senses. The sensation of pleasure is not the experience of spiritual happiness, for the pleasure obtained by the

operation of this karma is artificial, spurious, as well as deceptive e. g., a person enjoys the sweetness of the small quantity of honey applied to the sharp edge of a sword and ultimately meets the tragedy of his tongue being chopped or severely wounded. The enjoyment of carnal pleasures is like the taste of honey-drop. The reactions of this karma produce the sensation of indescribable agony when a person is deeply injured or wounded.

If the soul is interested in pious practices and leads the life of renunciation and self-control, keeps the company of the good and helps the troubled people, it accumulates the Sata Vedniya karma; on the other hand the cruel activities lead to distress producing Asata Vedniya karma, whereby the soul passes its time in deep anguish and agony.

(4) Mohaniya karma is the ring-leader of karmas and causes delusion and perverts the view of self and non-self. It is the root of all miseries. It has been compared to an intoxicant or liquor whereby the drunkard loses all senses and discriminating faculties between right and wrong. This faculty of judging between beneficient and pernicious path is paralysed and so he appears like a spiritually insane and mentally sick fellow. This karma cripples the discriminating faculty of the soul and so the person caught in the cob-web of deceptive objects of the world roams about like a deer running after a mirage in some desert to quench its thirst but to no purpose.

The mundane soul really needs few objects, but out of greed it wants to amass more and more. It leaves them behind while departing from this world. This perverted, pernicious and wrong attitude is the result of this Mohaniya karma. As long as this Mohaniya karma exists the soul is unable to make desired progress on the path of Nirvana.

(5) Ayuh karma determines the length of life in a particular body. This karma makes the soul captive in a particular body for a limited period in the four conditions of life. Due to this karma a person enjoys long lease of life or prematurely dies. This karma is like a clock. When we wind a clock it moves on and indicates correct time, but if it is disturbed, its winding screw gets affected and the clock stops all of a sudden. Similarly, a soul inhabits a particular body in accordance with this karma but if one disturbs the operation of this karma, the soul soon departs to occupy another body which has been pre-arranged by this very Jiva due to his dispositions. Premature death occurs when a person is poisoned or is haunted by serious sickness without necessary medical aid etc. Thus the span of life is cut short. This premature death has been termed as Akala-maran. Jain view is that life can be cut short but it cannot be prolonged beyond the limit fixed in the previous birth. The pious souls are born as heavenly beings or happy persons. One devoted to mammon-worship and in-ordinate greed becomes a brute or a hellish being and suffers untold miseries. Socrates had said, "The sensual soul...goes

to the body of an ass; the unjust or tyrannical soul into the body of a wolf or a kite...only the souls of philosopher go and live with God. That is why philosophy abstains from bodily pleasures...The soul goes to a place that is glorious." (*Trial and Death of Socrates*).

(6) Nama karma is responsible for physical forms, complexion, constitution etc. of the body. This karma predetermines the constitution of physical frame which is to be occupied by the soul after death. When a person dies his gross body is left here but his subtle-bodies named Taijas and Karamana follow the Jiva till liberation is attained. In Hindu scriptures the subtle body is known as Linga Sharira. The infinite varieties of living beings and their manifold forms are due to this karma which is like a painter, who with the aid of his brush and colour paints ugly or lovely designs. Similarly this karma is responsible for the multiplicity of physical forms put on by the Jiva. This karma is an extremely interesting principle almost anticipating many elements of modern biological theory. The theory of Nama karma tries to explain many of the biological problems (*The Religion of Ahimsa P. 90*).

Ordinarily people hold God responsible for this variegated world, but Jain philosophers hold this Nama karma as the cause of bringing out manifold forms and physical changes. The soul puts on the size of the body that is provided to it by this karma.

Some thinkers suppose that the soul like the body must be also impermanent. Jain logicians have refuted this illogical stand which is contradicted by our experiences as well. Since the experiences of pleasure and pain do not exist outside the body, the natural conclusion will be, the soul does not exist outside its habitation. But as long as the soul is wandering in the world it has to remain in the body that is provided to it by this Nama karma. After Nirvana the physical body does not imprison the soul and so the liberated soul's size does not undergo any further change. Its size remains almost like the last body which was abandoned prior to the attainment of emancipation.

(7) Gotra karma causes brith in high or low family. As the potter by means of wheel shapes the clod of earth into small or big earthen-wares in the like manner a Jiva is placed in a high or low status as is determined by this karma. A person engaged in the vicious habit of speaking ill of others and flattering himself is reborn in a low and down-trodden family. On the otherhand the gentle, humble, noble and meek person obtains high status in life and brilliant surroundings which are favourable for supreme spiritual advancement.

(8) Antaraya karma acts as an impediment in the attainment of desired objects. Its function is to mechanically put up obstacles in the enjoyment of the fruits of the various favourable karmas e. g., a man patronised by the beldame fickle fortune and all the treasures of the world is not able to enjoy

the sweet fruits of his agreeable surroundings because of this karma. If this karma operates one cannot enjoy best health inspite of all efforts to keep himself fit. This karma is accumulated by evil practices such as butchery of animals, maliciously injuring or hurting others, putting impediments in the pious practices of the noble souls and doing other evil activities.

Several times thousands of people accumulate the similar type of karmas under common circumstances and when the time of fruition arrives all are affected thereby. This gives us some idea of such common freaks of it which amaze all the world e. g. earth-quake shocks, death of multitudes in some epidemic or incendiarism and the like.

It is to be noted that due to their past accumulated karmas the wise and the pious suffer in the present period of their life and the wicked enjoy the fruits of their past good karmas. The present life reaps the harvest of the seeds of karmas sown in the past but the karmas that are being sown at present will produce their result in due course of time.

The relation of the soul with the karmas is visualised from different points. From the practical or 'Vyavahara' point of view the soul is made captive by the karmic forces till final liberation is attained. From the realistic or 'Nishchaya' point of view the soul is always pure and free from karmic contamination. Truth comprises both the viewpoints. The aspirant should ascertain the point that

his soul is in no way inferior to the soul of Parmatman, but he ought to bear in mind also his present condition of karmic contamination. One who forgets this practical aspect and wronglty thinks himself free and liberated meets the tragic fate of a sick and foolish person who goes against medieal guidance mistaking himself as quite hale and hearty.

The wise persons should concentrate their attention upon the valuable sermon of saint kundakunda to get rid of the karmic thraldom and attain everlasting Bliss and Immortality. "The Jiva with attachment gets himself bound by karmas but one adorned with detachment becomes free from the bondage of karmas. This is the message of Lord Jina—the victor. Therefore, do not evince attatchment for karmas." We should never lie prostrate before the forces of evil and temptations. We should remember the memorable words of Washington; "Little minds are tamed and subdued by misfortune, but great minds rise above it." Every soul should resolve to get rid of karmic shackles and attain the goal of liberation and immortality.

We should not forget that this body is in reality a prison-house for the embodied soul. The awakened man should try to destroy the karmas by the fire of Supreme Concentration to attain Godhood and become Parmatma. The aspirant for Nirvana should meditate upon this Central Truth, "My Self is ever, eternal, pure, and all-Knowing in its essence; the rest are all outside me, non-eternal and the consequences of my past karmas."

11. The Doctrine of Syadvada

The philosophy of Syadvada is a valuable contribution of Jainism to the world thought. This doctine is also termed as 'Anekantavada' In fact every substance consists of infinite attributes. The philosophy which deals with the consistent and complimentary description of these attributes is known as the doctrine of Syadvada or Anekantvada.

The word 'Anekantvada' consists of three words; 'Anek' (अनेक) 'Anta' (अन्त) 'Vada' (वाद), 'Anek' means many, 'Anta' signifies attributes and 'Vada' means description. Therefore, etymologically the whole word means the descripcion of manifold attributes. In Syadvada we have also the similar idea. It consists of two words; 'Syat' and 'Vada'. This 'Syat' suggests the existence of infinite attributes, although the expression asserts about a particular attribute. 'Syat' suggests that from a particular stand-point the truth reveals itself in a particular form. From other viewpoint the same substratum appears to possess other attributes. Thus Syadvada deals with Truth having manifold aspects. With regard to the description of the substratum or its attributes, it deals with particular aspects, but does not deny the existence of other attributes or qualities. Therefore, this doctrine is

known as the philosophy of non-absolutism or rela tive pluralism. Dr. F. W. Thomas calls this as 'Quodammodo doctrine.' (*Academic,-Verlag. Berlin*).

In fact, in the world of philosophy this doctrine adopts the policy of 'co-existence'. As in Ahimsa we have the practice of 'live and let live' ideal, similary, in the domain of philosophy the intellectual aspect of impartiality upholds the similar treatment of attributes It treats and describes the attributes of a substratum in a friendly way. Syadvada has not the outlook of a tyrant, who, due to shortsighted motive wants to destroy others and enjoy peace upon the pyre of other's happiness. This is not the case of a gentleman and a cultured person. As a cultured person taking care of his own rights, does not infringe upon the legitimate rights of others, in the like manner in the intellectul world Syadvada ordains us to adopt the policy of a cultured man, whose out-look is not blurred by shortsightedness. If this judicious attitude is kept in view while treating philosophical subjects, discord will disappear; on the other hand real concord and harmony will be established.

Some writers erroneously explain syadvada as 'Perhaps-philosophy'. But really speaking this doctrine banishes all confusion. Syadvada gives a definite, precise, clear and correct perspective of truth. It is indispensable to acquire full knowledge of truth. It is worng to think of this doctrine as a form of scepticism because it gives us most precise, exact

and definite guidance and there is not an iota of doubt or suspicion. In suspicion the mind oscillates, moves to and fro and no definite decision is arrived at. Here in syadvada we have a definite predication from the particular view-point e. g , a supstance is perishable from the point of view of its ever-changing modifications. This assertion is definite. The same object is without change and is also permanent, if observed from the stand-point of the material, out of which it is composed. This view also is definite. A piece of paper catches fire. From the view-point of paper it is destroyed, for we don't see its existence, but the particles, rather the matter, which was present in the form of paper is not at all destroyed. It has changed its form and it exists in another form. Everybody feels that what is existent cannot be non-existent. This statement avers partial truth, because from the stand-point of modification the conditions are under-going changes. The ocean from the point of view of water appears the same always; but from the view-point of its ever-changing waves it cannot be described as without any change.

Thus in syadvada every predication is definite and precise. The seemingly contrary statements will appear true if they are viewed in the light of this doctrine of conciliation and concord. With the help of syadvada we can comprehend the true nature of reality. Substances are characterised by an infinite number of attributes but for the sake of use or need prominence is given to certain characteristics of the

substance from one point of view and prominence is not given to other characteristics, as these are of no use or need at that time. Thus even the existing attribetes are not expressed as these are of secondary importance. There is no contradiction in what is established by these two points of views. (*Reality. p. 157*).

Some thinkers like Shanker and Ramanuja see contradiction in the above statement. Jain logician Ananta Virya has refuted the charges asserting that reality consists of Positive and Negative assertions, therefore, we should be honest and faithful to reality. We cannot change the nature of objects, according to our conjectures. Our duty is to describe reality as we experience it. Our thinking cannot affect the nature of the objects. Supposing the Parliament passes a resolution that the Sun has no right to always rise in the East, other directions also should have the blessings of having the Sun's rise; do you think that this sort of suggestion or desire of the members will change the Sun-rise from the East to other directions ? Certainly not; therefore it is fair on our part to describe reality in its naked majesty without fear or favour.

Einstein's theory of 'kelativity', helps us to comprehend the rationality and soundness of this philosophy of Syadvada. Einstein's remarks are illuminating, "If my theory of relativity is proven successful, Germany will claim me as a German and France will declare me that I am a citizen of the

world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew." He explains his theory in these words, "When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute and it is longer than a hour. This is relativity." (*Hitavada, 8th March, 1970*).

We must owe our allegiance not to our books but to unmasked truth. Blind faith in the perverted stand of our ancestors will put hurdles in the way of our intellectal as well as material advancement. Reality has no relationship with ancestors or antiquity or the views of the majority. The crucification of the idol of love and goodness–Jesus Christ, clearly proves that the majority-view should not always be supposed to reflect truth or justice. Reality is in fact related to Truth and Justice. It is associated with head and not counting of hands. The forgetfulness of this basic point has brought about tragedy of huge errors resulting in horrifying incidents in human history.

The remarks of James Froude are illuminating, "We cannot make true things false or false things true by choosing to think them so. We cannot vote right into wrong or wrong into right. The eternal truths and rights and things exist fortunately independent of our thoughts or wishes, fixed as mathematics inherent in the nature of man and the world."

Truth is not one-sided therefore one-sided view is sure to go against truth and reality. You cannot

describe that your pencil five inches long is small or big. It can equally be predicated big as well as small. When compared with three inches long object the pencil is longer, but the same pencil is smaller when described from the view-point of the object which is six inches long. We feel that one thing cannot possess the quality of smallness and otherwise, but we can't help it. Our experience shows the hollowness of the onslaughts made upon this invincible philosophy of harmony and concord based upon the sound bed-rock of our experience. We should not try to reason against our experience. Fire is hot as is known from common experience. If somebody begins to argue that fire must be cold since its luster is like that of the moon, which is not hot; such jugglery does not serve the purpose of truth.

This point must be borne in mind that different predications are not made from one and the same point of viw. Truth perceived from different angles appears contradictory, but in reality those partial visons are complimentary. Professor Hajima Nakamura of Tokyo talking about the dilemma of East and West has made interesting observations, which show that truth is relative, "If East is East and West, is West; which is East and which is West ? India, which is East to the Americans has always been and will remain West to the Chinese and Japanese. Hiuen Tsang has entitled the diary of his Indian sojourn as the travel records in the West" (*Amrit Bazar Patrika*, Calcutta, 27-9-1966).

Take another example. Suppose one John dips his right hand into a bucket full of hot water and the left one in the icy cold water. Soon after the dips his both hands into a basin containing lukewarm water. What is the resuet ? The right hand experiences cold, whereas the left hand gets the sensation of heat. The lukewarm water gave rise to two contradictory sensations. This simple example gives us a clue to appreciate the philosophy which opposes absolute and onesided predications.

Philosopher Hegel seems to support this system of thought when he says, "Every thing contains within itself its opposite. It is impossible to conceive of anything without conceiving anything of its opposite. A cow is a cow and is at the same time not a cat. A thing is itself only, because at the same time it is not something else. Every thesis for an argument has its antithesis. Truth lies on both sides of every question. The truth is either-sided. All nature is a reconciliation of opposites."

In the parable of seven blind-born persons it is said that they were describing various limbs of an elephant as the whole elephant. This made them quarrel. One who had touched the feet thought it like a pillar and one who had touched his ears affirmed him like a winnowing fan. The passer-by found out the real cause of their quarrel and he said to them, "Friends, every one of you is correct. The mistake is that you have the knowledge of partial truth which you suppose to be the whole truth about the elephant. If all your statements are properly

combined we get the complete description of the elephant." In the like manner various philosophies have cropped up due to the partial visions of truth. This harbinger of harmony suggests rational reconciliation among the warring concepts and thus the whole truth is revealed.

These remarks of Dr. S. Radhakrishnan are illuminating. "Individual freedom and social justice are both essential for human welfare We may exaggerate the one or under estimate the other, but he who follows the Jain concept of Anekantavada, Saptabhanginaya or Syadvada will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between the right and wrong in his own and in the opposite views and try to work for a greater synthesis That should be the attitude, which we should adopt. So the necessity for self-control, the practice of Ahimsa and also tolerance and appre ciation of others' point of view—these are some of the lessons, which we can acquire from thc great life of Mahavira." (*Mahavira Jayanti Speech 1955, New Delhi, India Govt. Publication*).

Syadvada suggests us to see reality from different angles. From the generic view-point of mere existence all are one, be they substratum, attributes or modes. There is no Dualism or Pluralism. But there is other view-point also. From the stand-point of substratum, attributes or modes there is no Monism but Pluralism Therefore, reality would be described both ways. From the view-point of existence or 'Sata' Monism represents the truth; whereas from

the stand-point of details and diversities Pluralism is equally true. When we have the sense-of-class without its component parts we adopt the generic view, but when we have the individual sense instead of the class-view we speak of reality which denies the generic-sense. This class-view is different from the particular view; e. g., the word 'European' comprises of the English, Germans, Russians etc When we have the idea of different nationalities the nomenclature 'European' would not serve our purpose; in that case we will be inclined to distribute the word into different nations of Europe only. If we use a wider term 'mankind' the entire human race will be covered by this general term. The widest term is 'Sata' or Existence. This term has no divisions.

This doctrine of Syadvada always adopts a friendly and rational approach to reality As positive and negative wires of electricity when joined together produce brilliant light, similarly seemingly opposite approaches of truth like positive and negative aspects of thought when coordinated produce light as well as delight.

Gandhiji once told me in 1934 that he had very high regard for the doctrine of Syadvada. He practised it in his life. The president of Indian Republic Dr. Rajendra prasad's appreciation of this doctrine is significant, "This doctrine of Syadvada is a valuable contribution of Jainism to Indian religions and world philosophy. It consists of catholic views along with the capability to appreciate others' approaches

to reality. (*Research Institute of Prakrit, Jainology and Ahimsa, Calendar* 1955-1960).

Syadvada illumines the path of complete truth and liberty. Jesus had said, "Ye shall know the truth and truth shall make you free." Complete truth can be properly understood with this philosophy of Syadvada which is above shortsighted comprehension of reality. Acharya Amrit Chandra has suggested to take lesson from the milk-maid while she churns the curd. "As a milk-maid obtains butter out of curd by drawing one side of the rope and loosening the other side; similarly this doctrine makes one attribute essential from a particular point only, but then other attributes become secondary. This process of thinking and its expression undergoes a change like the tightening and loosening of the rope by the milk-maid while churning."

This rational and scientific attitude of intellectual impartiality is of immense use for scientific or philosophical researches. We must realise that our intellect is too small to comprehend the entire reality. Our limited intellect can have a glimpse of a few facts of the grand truth. In this context Shri Jawaharlal Nehru's observations are remarkable; We have to realise that truth is many-sided and it is not the monopoly of any group-formation." (*Bhartiya Vidya Bhawan Journal, Bombay*).

Syadvada stands unique in the domain of world thought and if followed into practice it will bring inner harmony and lasting peace to humanity.

12. Mahavira and World Peace

Modern man has made tremendous progress in the domain of science and technology. There is really vast difference between the man of the so-called Stone-age and the man of our modern times, who has entered into the unique space age. But inspite of this material advancement real and lasting peace is not within reach. The critical examination of present day conditions shows that we lead the life of luxury and multiplicity. We have forgotten our soul and we are solely devoted to physical comforts and material prosperity. We appear to have captured the secret of the dead atoms, but we seem to have lost sight of the glory of the living soul, which is the repository of infinite attributes. Our complex way of living is increasing our requirements and needs and we do not get the real satisfaction we need. As saline water does not quench our thirst it rather goes on increasing, similarly, the greater the number and variety of objects to placate our ever-changing fastidious tastes and longings, the more uneasy and unhappy we become when our wayward mind does not get its desired objects. This form of life has made us slaves of temptations and material comforts. We have captivated ourselves in the meshes of attachment and aversion. We have forgotten that this enchanting edifice of progress built on the sand of soul-less materialism will not last long. We do not take lesson from the ruins of Rome and Greece, which were once on the apex of

civilization and material prosperity These words of Wordsworth are very significant :

> The world is too much with us, late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in Nature that is ours;
> We have given our hearts away a sordid boon.

We are devoted to unbridled lust, luxury and licentiousness to feed the animal passions. We mourn and bewail for our miseries and mental worries as if some outer agency is the mischief-monger, but, in fact, we are solely and wholly responsible for all our ills and evils.

We forget that we should subjugate our animal nature. The sensible man should not sacrifice his rationality at the altar of beastliness and carnal cravings. The mental and moral make-up of the man of this self-indulgent age is bewildering. He is shorn of real inner-life. He is ready to kill millions of men to satisfy his vanity, whim, nationality and greed. He has a heart of stone. Billy Graham rightly remarks that we live in an age of spiritual-emptiness. He says, "While Nietzsche asserts that God died in the 19th century, some now add that man died in the twentieth century." (*The World Aflame*).

The real cause of universal unrest and misery is our uncontrolled acquisitive temperament and the insanity of vanity. We are so much selfish and self-centred that we pay no heed to the pangs and anguish of the poor and the weak. The monster of materialism is guiding and goading the economic man to satisfy his animal appetites little caring for

moral values. The wise suggests that the inordinate desires should be subdued and checked. As a matter of fact our genuine needs are few. Our greed makes us possess as much as we can. We forget that our stay in the body is very uncertain. Who knows that in the twinkling of our eyes we may have to depart from this temporary tabernacle ? In that case all our material gains and possessions remain behind. The words of the old Testament turn out to be true, "Naked came I out of my mother's womb and naked shall I return." Not even a particle is taken away by the departed soul with it except one's Punya and Papa—merits and demerits.

In this context the words of Emerson are illuminating; "Several land-lords owned large farms, which rendered them bumper crops of corn, apples, hay, hemp and other things. The landlords said that they were the masters of the farm. Hearing this the Earth echoed back.

They call me theirs'
Who so controlled me;
Yet every one
Wished to stay and is gone.
How am I theirs'
If they cannot hold me
But I hold them ?"

It is unfortunate that the dictum of modern man is: Gold is God and God is Gold. *i. e.* material gains only will solve all puzzles. Thomas Fuller's

observations are sensible and significant, "Contentment consisteth not in adding more fuel, but in taking away some fire; not in multi-plying of wealth, but in subtracting man's desires."

We should not aim at the life of a glutton or the pleasures of a hog. Since we are rational beings we should set the highest value not on living any how, but on living well. It is ne-science which has dragged us to the brink of destruction, wherein war and carnage are looming ahead. The voice of reason ordains, "Thou shalt not build thy happiness on the misery of another." We should stop our mad race for worldly pleasures if we seriously aspire to achieve genuine and perennial peace. Jain sages and thinkers advise us to cut short our wants as much as possible so that we may be one day above all sorts of wants; because we see, the lesser the wants, the greater is the quality and quantity of happiness and contentment. The life of simplicity and purity bestows sweeter results than the life of luxury and perplexity.

The following description of Poet Tagore's Santineketan university is significant, "In Santineketan boys learned to think truth more important than riches, to love nature and to respect all life. He believed that India's work is to teach the world the love of outward simplicity and inward truth. People gather to many things round them—money, motors radios and lose the secret of real happiness. India needs to find again the secret of real happiness and to do so she needs modern forest schools away

from the noise and rush of town." (*Sykes, Rabindranath Tagore p. 52*)

These words of the Poet are illuminating, "I do not seek to glorify poverty, but simplicity is of greater price than the appendages of luxury. The simplicity of which I speak is not merely the effect of a lack of superfluity; it is one of the signs of perfection. When this dawns on mankind, the unhealthy fog, which now besmirches civilization will be lifted. It is for this lack of simplicity that the necessaries of life have become so rare and costly." (*The Centre of Indian Culture p. 7*).

How touching and sarcastic are these remarks of poet Tagore, "Happy child, the cradle is still to thee a vast space. But when thou art a man the boundless world will be too small for thee."

Some hold that civilization consists in the increasing of wants and the plans to satisfy them. This view is contradicted by our own experiences. The want is really like a devil, which can never be satisfied. Acharya Gunbhadra's reasoning is very sound when he says, "Every living being has such a deep pit of worldly desires that all objects in the world amount to a partiele for it. What and how much, then, can each get ? Useless is the desire of sense-enjoyments."

The rational and noble mind understands that he is not the body. The Self or the Soul is different from the material body. The ignorant forgets his ownself and treats his frame as his own Self. Ame-

rican physician Holmes throws light upon human body as follows, "A few gallons of water, a few pounds of carbon and lime, some cubic feet of air, an ounce or two of phosphorous, a few drams of iron, a lash of common salt. a pinch or two of sulphur, a grain or more of each of several hardly essential ingredients and we have man." This material man has been further explained thus, "93% of the weight of the body is made up of three elements-oxygen, carbon and hydrogen; nearly six per cent nitrogen, calcium and phosphorous and the rest of traces, but very important traces of various minerals and salts among which iron and iodine are the most necessary."

Tirthankara Mahavira has advised us not to be body-minded, but we should try to think of the Kingdom of Heaven hidden within. We must understand this Central truth about the Self. Acharya Kundakunda says : "Absolutely pure, having the nature of perception and knowledge, always non-corporeal, I am indeed unique. Hence not even an atom of alien things, whatsoever (whether living or non-living) is related to me...as mine."

The spiritual-man is adorned with the above central truth. The knowledge of the soul together with its attributes is very essential to achieve ever-lasting peace. It frees the soul from the pangs of birth, old age, death and transmigration in the world. Vivekanand has said; "Without the knowledge of the Spirit all material knowledge is only

adding fuel to the fire. Religions of the world have become lifeless mockeries. What we want is character. To be and to do good, that is the whole of religion."

His Holiness Charitra Chakravarty Jain Acharya Shantisagar Maharaj talking about real happiness had told me, "Material objects cause mental distress and arouse several worries, whereby the mind cannot enjoy tranquillity and peace. The serenity of a lake is disturbed, when a stone is pelted therein; in the like manner the material objects bring in their train dissatisfaction, mental worries and anxieties. This state of affairs acts as an impediment on the path of spiritual progress and perfect joy." His Holiness further observed, "Ahimsa and Truth will bestow genuine peace and happiness. Ahimsa stands for the abandonment of meat-eating, drinking, commerce in flesh, killing of animals for sport, destruction of human or sub-human life. Thinking of doing evil to others or causing pain to fellow creatures is also to be abjured. Truth consists of realising the real nature of soul and giving up of reliance upon material objects. The five-fold observances provide real peace to the individual and the society. Non-injury, truth, non-stealing, celibacy and abandoning outward objects constitute the five vows, which ought to be partially observed by the householder. All nations should follow the principle of Ahimsa otherwise this volcano of violence will lead them to untold distress and universal destruction."

Out of sheer ignorance we make a search for happiness in outward objects, when we ourselves are, in fact, the ocean of joy, which can be achieved by the life of purity. The Bible says, "Blessed are the pure in heart for they shall see God." Purity consists of casting away the vicious way of thinking and living upto it. It does not consist of sweet, silver-tongued orations, shedding of crocodile tears or expression of pious, but insincere wishes. In fact, purity consists of the entire way of life based upon the golden gospel of mercy, compassion or Ahimsa for all beings. We ought to respect the legitimate rights of others.

The wine of violence has dethroned the soul from its Divine Status. One who sincerely wants real peace should devote some time for introspection and contemplation upon the real nature of the Self. He should think thus : "I am a living substance. The nature of material objects is different from that of mine. How can I be one with the matter which is different from my intrinsic nature. My soul is the real abode of infinite peace and boundless bliss. I should not foolishly run after material objects for my happiness. As one cannot get oil out of sand for there is no oil in it; likewise the material objects do not possess any peace, therefore, the effort of finding peace in material objects is the greatest blunder."

These remarks are illuminating, "Love not the world, neither the things that are in the world. If a

man love the world the love of the Father is not in him." *(John II—15-17)*

When karmic bonds are broken by dint of self-contemplation I attain Godhood, which is the inherent right of every aspiring soul. Right faith, Right knowledge and Right conduct combined lead to liberation and perennial joy and peace. Then disease, old age and death do not trouble the soul any more and it remains happy for ever. The trident of spiritual force annihilates the entire army of the evil and establishes the kingdom of soul. Lord Tennyson's words are memorable :

Self-reverence, Self-knowledge, Self-control;
These three alone lead life to Sovereign-power.

As a matter of fact, our very soul is a place of wonders. It has been working miracles in the domain of physical science. Due to stupefaction and ignorance we have for-gotten our powerful soul and we devote all our attention to the dead and non-sentient matter. Acharya Amritchandra says : "One who is engrossed in his own Self, finds his solace in his Self and derives full satisfaction from his Self, enjoys transcendental and divine Happiness, which is beyond expression." We all are after enjoyments and feel that it is outside the Self. That Joy is not out of us. A little change in the word 'Enjoy' reveals the truth. We should read 'In-joy', if we want to enjoy. One whose attention is much diverted towards 'warship' does not pay any heed to worship. The living-Self is dead to him and the dead matter is

living to him. Such is the supremacy of nescience and delusion. The person equipped with spiritual out-look tries to 'look in'. He is in a position to have a taste of genuine peace for the abode of peace is not in the outer world of senses. Even the *Jain idol, which represents the ideal of introspective* mood and which is devoid of all sorts of physical covering or ornamentation gives peace and joy to the troubled mind.

This point becomes clear when a man of any religious denomination or without religion beholds the Jain monolithic colossus of Lord Gommateshvara 57 feet high in the standing posture at Sravanbelgola in the vicinity of Mysore. A Kannada poet Boppana explains, what the silent sentinel appears to be speaking, "Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods ? Think on Gommatadeva, who is of the form of the supreme soul, and you will get rid of birth, old age and other sorrows. No man shall take pleasure in *killing, lying, stealing, adultery and covetousness, if* he does, he will lose for ever this world and the next. Lo, Gommatadeva looks as if proclaiming this standing on high" (*Inscriptions of Sravanbelgala dated 1080 A. D. pp. 98,99*). In the presence of this idol of ideal peace and joy one gets the answer to the question : whither peace ? Such representations in the form of nude Jain idols of pure and perfect souls are found in every Jain temple.

Deep thought reveals the point that the price for real peace is the life of universal brotherhood and mercy. Pt. Jawaharlal Nehru's observations are significant, "Peace cannot be purchased by compromise with evil or surrender to it." The brute-in-man tries to enjoy without caring for the distress and anguish of others, but the gentleman's viewpoint keeps in mind the natural and moral rights of all living beings. George Bernard Shaw championed the cause of universal love and justice. He had observed, "If I were an omnipotent despot I should enforce such a distribution of the material conditions of natural vitality as to make my subjects independent of analgesics, intoxicants, stimulants, tobacco, fish, flesh and fowl for their endurance of life."

Tirthankara Mahavira and others have enlightened us that peace or happiness is only there where the genial and boundless current of compassion and universal love incessantly flows. Killing the innocent or the weak is, in fact, the culture of vultures. It can never be real culture. This is not the proper way to peace.

The message of Mahavira is that miseries evolve out of violence or Himsa. The higher the type of non-injury the greater the peace enjoyed. Peace is not manufactured any where. It is not attained by power or treasures of mighty monarchs or democratic institutions. It is the sublime reward of noble and virtuous life. The virtuous are always happy and peaceful, whether they are poor or friendless or placed in worst circumstances. External environment

does not disturb their inner joy and serenity of mind. Worldly contacts and possessions are parasites, which multiply worries and disturb the serenity of mind. Unless a person is above want and mentally and morally strong he cannot have a glimpse of peace. The novice should start his journey to the harbour of happiness by possessing less in the form of meterial objects, which are, in fact, burden to the soul. These material objects cause the fall of the inner-man. How elevating and illuminating the words of the Jain Saint Gunbhadra are, "Just see the pans of a balance. That which is loaded goes down and the lighter one rises up; similarly a person possessed of the burden of the worldly objects will go down and the fellow with few objects will rise up."

Desire and lust enter the mind and corrupt the soul through the sense-gates. These senses stupefy the soul's right perspective and correct approach. The World Teacher and founder of Jainism Lord Rishabhadeva has warned us to control our desires and subjugate our senses. We should not aim at insentient matter as our final good. In fact, we have to save ourselves from the clutches of matter. One should aim at the manifestation of one's Divine attributes lying dormant in the mundane soul.

Jesus tells us that this world is a bridge to pass on. Greedy man forgets this noble gospel of wisdom and he keeps himself busy in constructing huge mansions and repents when he has to leave all his belongings while passing on to the other world.

It is worthy of note that Jain literature is replete with the ideas which elevate the soul and help it raise itself from manhood to Godhood. It is due to the study of Jain books that India got a great man of peace, Mahatma Gandhi whom the world remembers as the father of Indian nation. Jainism points out that our present day troubles are the consequences of Himsa—violence and unbridled acquisitive temperament. We should try our best to get rid of these evils.

Tirthankara Mahavira ordains us to utilise the two oars of Ahimsa and Aparigrha-non-violence and possession-lessness to protect our boat of life from sinking in the deep sea of Transmigration and lead it to the harbour of immortality and everlasting bliss.

The words of Saint Samantbhadra are very significant, elevating and illuminating: "One who desires to achieve spiritual peace, should eradicate the blemishes that deprave the soul "स्वदोष-शान्त्या विहितात्म-शान्तिः" (स्वयंभूस्तोत्र). Verily, Self-absorption and virtuous *life lead to transcendental bliss and perennial* peace. This the central teaching of Tirthankara Mahavira. It is the real path of everlasting peace and Nirvana.

●

13. Gems of Jinavani

मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वन्दे तद्गुणलब्धये ॥ १ ॥

1. I bow to the Lord, the promulgator of the path to liberation, the destroyer of mountains of karmas and the knower of the whole of reality, so that I may realise these qualities.

अनंतसुखसंपन्न येनात्मायं क्षणादपि ।
नमस्तस्मै पवित्राय चारित्राय पुनः पुनः ॥ २ ॥

2. I repeatedly offer my salutions to sacred character, whereby the self achieves infinite bliss in a moment.

पक्षपातो न वीरे न द्वेषः कपिलादिषु
युक्तिमद् वचनं यस्य तस्य कार्यः परिग्रहः ॥ ३ ॥

3. I do not possess any prejudice for Mahavira, nor do I harbour animosity towards kapila and others. You should follow him whose Teachings are rational.

अनित्यानि शरीराणि विभवो नैव शाश्वत. ।
सन्निहितं च सदा मृत्युः कर्तव्यो धर्मसंग्रहः ॥ ४ ॥

4. Our physical bodies are transitory, the material prosperity is not permanent and death is always closeby, therefore you should acquire merit.

सत्वेषु मैत्रीं गुणिषु प्रमोदम्,
क्लिष्टेषु जीवेषु कृपापरत्वम् ।
माध्यस्थभावं विपरीतवृत्तौ,
सदा ममात्मा विदधातु देव ॥ ५ ॥

5. O Lord ! make my-self such that I may have love for all living beings, joy in the company of meritorious persons, unstinted sympathy for the distressed and tolerance towards the perversely inclined.

शरीरतः कर्तुमनन्तशक्तिं,
विभिन्नमात्मानमपास्तदोषम् ।
जिनेन्द्र ! कोषादिव खड्गयष्टिं,
तव प्रसादेन ममास्तु शक्तिः ॥ ६ ॥

6. O Jinendra, may Thy grace enable me to separate, like the sword-stick from its scabbard, the Self, which is faultless and adorned with infinite power, from the body.

दुःखे सुखे वैरिणि बन्धुवर्गे,
योगे वियोगे भवने वने वा ।
निराकृताशेषममत्वबुद्धेः,
समं मनो मेऽस्तु सदापि नाथ ॥ ७ ॥

7. O Lord ! may my mind be absolved from all feelings of attachment, be equanimous in pleasure or pain, among friends or foes, in gain or loss, in a mansion or a forest.

मुनीश ! लीनाविव कीलिताविव,
स्थिरौ निखाताविव बिम्बिताविव ।
पादौ त्वदीयौ मम तिष्ठतां सदा,
तमोधुनानौ हृदि दीपकाविव ॥ ८ ॥

8. O Revered of all saints ! may Thy feet be ever enshrined in my heart and act as a light in removing all darkness, and may there be firm, fixed, imaged, absorbed, and immersed.

एकेन्द्रियाद्या यदि देव देहिन: ।
प्रमादत: संचरता इतस्तत:;
क्षता: विभिन्ना: मिलिता: निपीड़िता,
तदस्तु मिथ्या दुरनुष्ठितं तदा ॥ ९ ॥

9. O Lord ! if I have, by carelessly moving hither and thither, destroyed, cut asunder, crushed or otherwise injured, any embodied being possessed of one or more senses, may such wrong action of mine, be annuled.

विमुक्तिमार्गप्रतिकूलवर्तिना,
मया कषायाक्षवशेन दुर्धिया ।
चारित्रशुद्धेर्यदकारि लोपनं,
तदस्तु मिथ्या मम दुष्कृतं प्रभो ॥ १० ॥

10. Moving away from the path of salvation, if I, overpowered by passions or senses, have foolishly transgressed the rules of purity of conduct, may such errors of mine, O Master, be absolved.

विनिन्दनालोचनगर्हणैरहं,
मनोवच:कायकषायनिर्मितम् ।
निहन्मि पापं भवदु:खकारणं,
भिषग्विषं मंत्रगुणैरिवाखिलम् ॥ ११ ॥

11. By self-reproach, self-censure, and repentance, I destroy sin, which is the cause of worldly troubles, whether it is committed by thought, by word, by body, or through passion, just as a doctor removes the entire effect of poison by the virtue of incantations.

अतिक्रमं यद्विमतेर्व्यतिक्रमं,
जिनातिचारं सुचरित्रकर्मणः।
व्यधामनाचारमपि प्रमादतः,
प्रतिक्रमं तस्य करोमि शुद्धये ॥

8. O World-Victor, I perform purificatory expurgation for all such deficiency, deviation, transgression or breach of right conduct, as I may have foolishly committed through carelessness.

क्षतिं मनःशुद्धिविधेरतिक्रमं,
व्यतिक्रमं शीलव्रतेर्विलंघनम् ।
प्रभोऽतिचारं विषयेषु वर्तनम्,
वदन्त्यनाचार मिहातिसक्तताम् ॥

9. These defects are the defiling of the necessary purity of mind, non-observance of the rules of conduct, violation of supplementary vows and other vows,and an excessive attachment to vowlessness.

यदर्थमात्रापदवाक्यहीनम्,
मया प्रमादाद्यदि किञ्चनोक्तम् ।
तन्मे क्षमित्वा विदधातु देवी,
सरस्वती केवलबोधलब्धिम् ॥

10. O Goddess of wisdom ! pray, forgive me, if, through inattention, I have uttered anything wanting in meaning, spelling words, or sense and grant me the boon of omniscience.

बोधिः समाधिः परिणामशुद्धिः,
स्वात्मोपलब्धिः शिवसौख्यसिद्धिः ।
चिंतामणि चिन्तितवस्तुदाने,
त्वां वंद्यमानस्य ममास्तु देवि ॥

11. O Goddess, Thou art like Chintamani (thought-jewel) in granting all desired objects. May I, by

worshipping, Thee, obtain wisdom, concentration, purity of thought, realization of my own Self and the bliss of beatitude.

यः स्मर्य्यते सर्व्वमुनीन्द्रवृन्दैः,
यः स्तूयते सर्वनरामरेन्द्रैः ।
यो गीयते वेदपुराणशास्त्रैः,
स देवदेवो हृदये ममास्ताम् ॥

12. May that Lord of Lords be enshrined in my heart, Who is an object of contemplation for hosts of saints, Whom all monarchs praise, to Whom archangels sing hallelujahs, and Who is praised in Vedas, Puranas and Shastras.

यो दर्शनज्ञानसुखस्वभावः,
समस्तसंसारविकारबाह्यः ।
समाधिगम्यः परमात्मसंज्ञः,
स देवदेवो हृदये ममास्ताम् ॥

13. May that Lord of Lords be enshrined in my heart, Whose nature is Perception, Wisdom, and Happiness, Who is free from all worldly imperfections, Who is accessible through contemplation, and Who is called the Highest Self.

निषूदते यो भवदुःखजालं,
निरीक्षते यो जगदन्तरालम् ।
योऽन्तर्गतो योगिनिरीक्षणीयः,
स देवदेवो हृदये ममास्ताम् ॥

14. May that Lord of Lords be enshrined in my heart, who destroys all troubles of the world, Who sees the entire universe, Who is visualised by great saints.

विमुक्तिमार्गप्रतिपादको यो,
यो जन्ममृत्युव्यसनाद्व्यतीतः ।
त्रिलोकलोकी विकलोऽकलङ्कः,
स देवदेवो हृदये ममास्ताम् ॥

15. May that Lord of Lords be enshrined in my heart, Who has preached the path of salvation, Who has crossed the misery of birth and death, Who sees the three worlds, and is bodyless and faultless.

क्रोडीकृताशेषशरीरिवर्गाः,
रागादयो यस्य न सन्ति दोषाः ।
निरिन्द्रियो ज्ञानमयोऽनपायः ।
स देवदेवो हृदये ममास्ताम् ॥

16. May that Lord of Lords be enshrined in my heart, Who is free from all passion-like defects, tightly holding the class of embodied beings, Who is knowledge absolute, independently of mind and sense organs and is eternal.

यो व्यापको विश्वजनीनवृत्तेः,
सिद्धो विबुद्धो धुतकर्मबन्धः ।
ध्यातो धुनीते सकलं विकारं,
स देवदेवो हृदये ममास्ताम् ॥

17. May that Lord of Lords be enshrined in my heart, Who pervades all for the good of all, is perfect, is all knowing, has destroyed all bonds of karma, and by contemplating Whom all evil is annihilated.

न स्पृश्यते कर्मकलङ्कदोषैः
यो ध्वान्तसंघैरिव तिग्मरश्मिः ।
निरञ्जनम् नित्यमनेकमेकं
तं देवमाप्तं शरणं प्रपद्ये ॥

18. I seek shelter in that Supreme Lord, Who cannot be touched by the contamination of evil karmas, just as volumes of darkness have no effect on the strong-rayed sun, and who is stainless, eternal, one and many.

विभासते यत्र मरीचिमाली,
न विद्यमाने भुवनावभासी ।
स्वात्मस्थितं बोधमयप्रकाशं,
तं देवमाप्तं शरणं प्रपद्ये ॥

19. I seek shelter in that Supreme Lord, Who absorbed in His own Self, diffuses the light of wisdom, and illuminates the universe in a manner that the sun cannot.

विलोक्यमाने सति यत्र विश्वं,
विलोक्यते स्पष्टमिदम् विविक्तम् ।
शुद्धं शिवं शान्तमनाद्यनन्तं,
तं देवमाप्तं शरणं प्रपद्ये ॥

20. I seek shelter in that Supreme Lord, having seen whom all universe becomes clearly and distinctly visible, Who is Pure, Blissful, and Ever-tranquil, is without a beginning and without an end.

येन क्षता मन्मथमानमूर्छा,
विषादनिद्राभयशोकचिन्ता ।
क्षयोऽनलेनेव तरुप्रपञ्च—
स्तं देवमाप्तं शरणं प्रपद्ये ॥

21. I seek shelter in that Supreme Lord, Who has annihilated sex-desire, pride, delusion, anguish, sleep, fear, sorrow and anxiety, like a forest burnt up by wild fire.

न संस्तरोऽश्मा न तृणं न मेदिनी,
विधानतो नो फलको विनिर्मितः ।
यतो निरस्ताक्षकषायविद्विषः,
सुधीभिरात्मैव सुनिर्मलो मतः ॥

22. Neither a mat nor a slab of stone, neither grass nor a piece of ground, or a wooden plank has been prescribed (for purposes of meditation). That pure Atma itself, which has subdued its foes—passions and sense-desires—has by wise men been said to be the seat.

न संस्तरो भद्र समाधिसाधनं,
न लोकपूजा न च संघमेलनम् ।
यतस्ततोऽध्यात्मरतो भवानिशं,
विमुच्य सर्वामपि बाह्यवासनाम् ॥

23. No seat, my good friend, is necessarily essential for attaining concentration, and neither world-homage, nor group-meetings are required, Renounce all desire for the external, and be incessantly absorbed in Thy own Self.

न सन्ति बाह्या मम केचनार्था,
भवामि तेषां न कदाचनाहम् ।
इत्थं विनिश्चित्य विमुच्य बाह्यं,
स्वस्थः सदा त्वं भव भद्र मुक्त्यै ॥

24. 'No external objects are mine. May I never be theirs'. Determine this and break all connections with the external, and O good friend ! if thou wishest to secure Deliverance, be always centred in Thyself.

आत्मानमात्मन्यविलोक्यमान-
स्त्वं दर्शनज्ञानमयो विशुद्धः ।
एकाग्रचित्तः खलु यत्र तत्र,
स्थितोऽपि साधुर्लभते समाधिम् ॥

25. Thou who seest Thy Self in Thyself is pure, and is faith and knowledge personified. A sage who concentrates his mind, attains communion howsoever situated.

> एकः सदा शाश्वतिको ममात्मा,
> विनिर्मलः साधिगमस्वभावः ।
> बहिर्भवाः सन्त्यपरे समस्ताः
> न शाश्वताः कर्मभवाः स्वकीयाः

26. My Self is ever One, Eternal, Pure, and All-knowing in its essence. The rest are all outside me, non-eternal, and the results of my actions (karmas).

> यस्यास्ति नैक्यं वपुषापि सार्द्धं,
> तस्यास्ति किं पुत्रकलत्रमित्रैः ।
> पृथक्कृते चर्मणि रोमकूपाः,
> कुतो हि तिष्ठन्ति शरीरमध्ये ।।

27. How can he, who is not one even with his own body, be connected with his son, wife, friends; when the skin is removed from the body, where would the pores remain.

> संयोगतो दुःखमनेकभेदं,
> यतोऽश्नुते जन्मवने शरीरी ।
> ततस्त्रिधाऽसौ परिवर्जनीयो,
> यियासुना निर्वृतिमात्मनीनाम् ।।

28. Because of this connection, the embodied being experiences all sorts of sufferings, in this world forest. Therefore those who desire Deliverance of their-selves, should avoid this (corporeal contact) in three ways (thought, speech, action).

सर्वं निराकृत्य विकल्पजालं,
संसारकान्तारनिपातहेतुम् ।
विविक्तमात्मानमवेक्ष्यमाणो,
निलीयसे त्वं परमात्मतत्त्वे ॥

29. In order to destroy the dreary world-forest, liberate Thyself from all trammels of delusion. Realise Thyself as distinct, and be engrossed in the Highest Self.

स्वयं कृतं कर्म यदात्मना पुरा,
फलं तदीयं लभते शुभाशुभम् ।
परेण दत्तं यदि लभ्यते स्फुटं,
स्वयकृतं कर्म निरर्थकं तदा ॥

30. Whatever karmas you have performed previously, you experience their fruits, whether good or evil. If what you experience is caused by another, then the karmas you have performed have clearly been of no avail.

निजार्जितं कर्म विहाय देहिनो,
न कोऽपि कस्यापि ददाति किंचन ।
विचारयन्नेवमनन्यमानसः,
परो ददातीति विमुंच शेमुषीम् ॥

31. "Except the self-gathered karmas of the person, no one else gives anything to any one." Think of this with a concentrated mind, and give up the idea that there is another who gives.

यैः परमात्माऽमितगतिवन्द्यः,
सर्वविविक्तो भृशमनवद्यः ।
शश्वदधीतो मनसि लभन्ते,
मुक्तिनिकेतं विभववरं ते ॥

32. Persons who continually meditate upon the Highest Self, Who is revered by Amitgati, Who is distinct from everything, and Who is perfectly pure, attain the supreme Bliss which abides in Liberation.

इति द्वात्रिंशतावृत्तैः,
परमात्मानमीक्षते ।
योऽनन्यगतचेतस्को,
यात्यसौ पदमव्ययम् ॥

33. Whoever meditates upon the Highest Self (Paramatma) (by dwelling inwardly) on these 32 verses, with his mind exclusively fixed, attains the Highest Status (Param-pada).

14. Eulogy of Divinity

(Ever-lasting peace and joy can be achieved by faithfully following the Teachings of Omniscient Tirthankaras. The Jain sages enjoin upon a devoted disciple to try to reflect on the glory of pure and perfect Self. In the following. "Parmananda Stotra" the spiritual aspirant will get enough material to purify his mental make-up. The stotra is in reality an eulogy of blissful Divine life adorned with Self-realization.)

The thought of pure and transcendental Self bestows marvellous mental power and sublimity of ideas. Justice J. L. Jaini had appropriately observed:— "Once you sit on the rock of Self-realization, the whole world goes round and round you like a crazy rushing something, which has lost its hold upon you and is mad to get you again in its grip, but cannot. The All conquering smile of the Victor (Jina) is on your lips. The vanquished, deluding world lies dead and impotent at your feet."

परमानंद संयुक्तं निर्विकारं निरामयम् ।
ध्यानहीना न पश्यंति निजदेहे व्यवस्थितम् ।। १ ।।

Persons bereft of Self-concentration are unable to comprehend that the soul which is the embodiment of supreme bliss, purity and perfect health resides in their physical frame.

अनंत सुख-संपन्नं ज्ञानामृत-पयोधरम्

अनंतवीर्य संपन्नं दर्शनं परमात्मनः ॥ २ ॥

The supreme Self is adorned with boundless bliss, is an ocean of the ambrosia of enlightenment and is equipped with boundless vigour.

निर्विकारं निराबाधं सर्वसंग-विवर्जितम् ।

परमानंद-संपन्नं शुद्ध-चैतन्य-लक्षणम् ॥ ३ ॥

The liberated Self, characterised by pure consciousness is free from karmic contamination, unassailed by worries, untarnished by all sorts of infatuation and is blessed with the bliss of beatitude.

उत्तमा स्वात्म चिंता स्यात् देह चिंता च मध्यमा ।

अधमा काम चिंता स्यात् परचिंताऽधमाधमा ॥ ४ ॥

The persistent thought of one's Self is excellent, that of the body is inferior, the obsession for carnal cravings is bad but the hankering after material possessions is worst.

निर्विकल्प समुत्पन्नं ज्ञानमेव सुधारसम् ।

विवेकमंजुलिं कृत्वा तत्पिबन्ति तपस्विनः ॥ ५ ॥

The saints drink the nectar of enlightenment, which springs up through superb serenity, in the palms of their hands in the form of superb serenity.

सदानंदमयं जीवं यो जानाति स पण्डितः ।

स सेवते निजात्मानं परमानंद-कारणम् ॥ ६ ॥

Verily he is wise, who comprehends his Jiva, as the abode of eternal joy. He is absorbed in his own Self, which is the source or supreme bliss.

नलिन्यां च यथा नीरं भिन्नं तिष्ठति सर्वदा ।

अयमात्मा स्वभावेन देहे तिष्ठति निर्मलः ॥ ७ ॥

As water always remains detached from lotus, likewise the soul, which is pure by nature, inhabits the body.

द्रव्य कर्म मलै मुक्तं भावकर्म-विवर्जितम् ।

नोकर्म रहितं विद्धि निश्चयेन चिदात्मनः ॥ ८ ॥

From the realistic point of view (Nishchya Naya) the conscious Self is devoid of material, dispositional or auxillary (Nokarma)-filth of karmas.

आनंदं ब्रह्मणो रूपं निजदेहे व्यवस्थितम् ।

ध्यानहीना न पश्यन्ति जात्यन्धा इव भास्करम् ॥ ९ ॥

The person devoid of Self-absorption is incompetent to catch a glimpse of his blissful Self, which dwells in his body; just as a blind-born person is incapable to visualise the sun.

तद्ध्यानं क्रियते भव्यै र्मनो येन विलीयते ।

तत्क्षणं दृश्यते शुद्धं चित्-चमत्कार-लक्षणम् ॥ १० ॥

Souls,worthy of liberation,resort to that contemplation, whereby unsteadiness of mind disappears and the miraculous, pure and conscious Self is experienced.

ये ध्यानशीला मुनयः प्रधानास्ते दुःखहीना नियमाद्भवंति ।

संप्राप्य शीघ्रं परमात्मतत्त्वं व्रजन्ति मोक्षं क्षणमेक मेव ॥ ११ ॥

The saints, accustomed to Self-absorption are undoubtedly relieved of all anguish. After achieving the status of Godhood they obtain liberation in a moment.

आनंदरूपं परमात्मतत्त्वं समस्त-संकल्प-विकल्पमुक्तम् ।

स्वभावलीना निवसंति नित्यं जानाति योगी स्वयमेव तत्त्वम् ॥१२॥

The status of Divinity is blissful and is devoid of all types of mental worries and fickleness. The liberated ever remain in their intrinsic nature. This truth is comprehended by the yogi himself.

चिदानंदमयं शुद्धं निराकारं निरामयम् ।
अनंतसुख-संपन्नं सर्व-संग-विवर्जितम् ॥ १३ ॥

The pure soul is conscious and blissful, is formless, free from karmic malady, endowed with infinite happiness and is devoid of all entanglements.

लोकमात्र-प्रमाणोयं निश्चये न हि संशयः ।
व्यवहारे तनूमात्र. कथितः परमेश्वरैः ॥ १४ ॥

This has been said by Omniscients that from the realistic point of view the soul is universe—dimentional (since the soul of Arhat sometimes pervades the entire universe as a result of Loka-puran Samudghata—a yogic activity), but from practical standpoint the Self occupies the size of the physical body.

यत्क्षणं दृश्यते शुद्धं तत्क्षणं गतविभ्रमः ।
स्वस्थ चित्तः स्थिरीभूत्वा निर्विकल्प समाधिना ॥१५॥

The moment the yogi gets a vision of pure soul as a result of serene and deep meditation, he is absolved of all misconceptions and he is blessed with unperturbed Self-absorption.

स एव परमं ब्रह्म स एव जिनपुंगवः ।
स एव परमं तत्त्वं स एव परमो गुरुः ॥ १६ ॥
स एव परमं ज्योतिः स एव परमं तपः ।
स एव परमं ध्यानं स एव परमात्मनः ॥ १७ ॥
स एव सर्वकल्याणं स एव सुखभाजनम् ।
स एव [illegible] स एव परमः शिवः ॥ १८ ॥

स एव परमानंदः स एव सुखदायकः ।
स एव परचैतन्यः स एव गुणसागरः ॥ १९ ॥

The liberated Self is eulogised as Supreme Self, Supreme Victor, Truth par excellence, Most venerable Preceptor, Light Divine, Superb Penance, Supreme Concentration, Luminous Self, Universal Benefactor, Repository of Joy, Uncontaminated Consciousness, Supreme Blessing, Superb Bliss, Bestower of Happiness, Superb Consciousness and Ocean of Virtues.

परमाल्हादसंपन्नं रागद्वेषविवर्जितम् ।
अर्हन्तं देह मध्ये तु यो जानाति स पंडितः ॥ २० ॥

He only is prudent, who experiences in his physical body Arhant—the Adorable Lord. Such person is adorned with the bliss of beatitude and is uncontaminated with attachment and aversion.

आकाररहितं शुद्धं स्व-स्वरुप-व्यवस्थितम् ।
सिद्धमष्ट गुणोपेतं निर्विकारं निरंजनम् ॥ २१ ॥

The Liberated Self (Siddha) is devoid of corporeal body, is not polluted by karmas, is absorbed in intrinsic attributes, is equipped with eightfold attributes, is flawless and is expunged of the filth of karmas.

तत्सदृशं निजात्मानं प्रकाशाय महीयसे ।
सहजानंद चैतन्यं यो जानाति स पंडितः ॥ २२ ॥

He only is wise, who with a view to acquire Divine Light comprehends Himself similar to Perfect Soul equipped with inborn bliss and illumination.

पाषाणेषु यथा हेम दुग्धमध्ये यथा घृतम् ।
तिलमध्ये यथा तैलम् देहमध्ये तथा शिवः ॥ २३ ॥
काष्ठमध्ये यथा वह्निः शक्तिरूपेण तिष्ठति ।
अयमात्मा शरीरेषु यो जानाति स पंडितः । ॥ २४ ॥

The existence of soul in the body is similar to the existenee of gold in gold-ore clarified butter (ghee) in milk and oil in sesamum. As fire exists in wood in the latent form, in the like manner Divinity resides in the body. One who knows this fact is a wise person.

15. Jain Prayer

Saint Mantunga eulogises Rishabha Deva in these sublime words. This prayer is known as Bhaktamarastotra. Here few verses are quoted. The great poet expresses his devotion thus :—

भक्तामर-प्रणत-मौलि-मणि-प्रभाणा-
मुद्योतकं दलित-पाप-तमो-वितानम् ।
सम्यक्प्रणम्य, जिन-पाद-युगं युगादा-
वालम्बनं भवजले पततां जनानाम् ॥१॥
यः संस्तुतः सकल-वाङ्मय-तत्त्वबोधा-
दुद्भूत-बुद्धि-पटुभिः सुरलोकनाथैः ।
स्तोत्रैर्जगत् त्रितय-चित्तहरै-रुदारैः ।
स्तोष्ये किला हमपि तं प्रथमं जिनेन्द्रम् ॥२॥

Having duly bowed down to the feet of Jina, which, at the beginning of the yuga, was the support for men drowned in the ocean of worldliness, and which illumine the lustre of the gems of the prostrated heads of the devoted gods, and, which dispel the vast gloom of sins,

I shall indeed pay homage to that First Jinendra (Rishabha Deva), who with beautiful orisons captivating the minds of all the three world, has been worshipped by the lords of the gods endowed with profound wisdom born of all the Shastras.

अल्पश्रुतं श्रुतवतां परिहासधाम ।
त्वद्भक्तिरेव मुखरी-कुरुते बलान्माम् ।
यत्कोकिलः किल मधौ मधुरं विरौति ।
तच्चाम्र-चारु कलिका निकरैक-हेतुः ॥६॥

Though my learning is poor, and I am the butt of ridicule to the learned, yet it is my devotion towards You, which forces me to be vocal. The only cause of the cuckoo's sweet song in the spring-time is indeed the charming mango blossoms.

त्वत्संस्तवेन-भवसंतति-सन्निबद्धं ।
पापं क्षणात्क्षय मुपैति शरीरभाजाम् ।
आक्रान्तलोक मलिनील मशेष माशु
सूर्यांशु-भिन्न मिव शार्वर मंधकारम् ॥७॥

As the black-bee-like darkness of the night, over-spreading the universe, is dispelled instantaneously by the rays of the sun, so is the sin of men, accumulated through cycles of births, dispelled by the eulogies offered to you.

नात्यद्भुतं भुवनभूषण भूतनाथ ।
भूतै र्गुणै र्भुवि भवन्तमभीष्टुवन्तः ।
तुल्या भवंति भवतो ननु तेन किंवा ।
भूत्याश्रितं य इह नात्मसमं करोति ॥१०॥

O ornament of the world ! O Lord of beings ! No wonder that those, adoring You with (Thy) real qualities, become equal to you. What is the use of that (Master), who does not make his subordinates equal to himself by (the gifts of) wealth.

दृष्ट्वा भवन्त मनिमेष विलोकनीयं
नान्यत्र तोष मुपयाति जनस्य चक्षुः
पीत्वा पयः शशिकर-द्युति दुग्धसिन्धोः
क्षारं जलं जलनिधे रसितुं क इच्छेत् ॥११॥

Having (once) seen You, fit to be seen with winkless eyes by gods, the eyes of man do not find

satisfaction elsewhere. Having drunk the moon-white milk of the milky ocean, who desires to drink the saltish water of the sea ?

यैः शान्तरागरुचिभिः परमाणुभिस्त्वम्
निर्मापित-त्रिभुवनैक-ललामभूत ।
तावन्त एव खलु ते ध्यणवः पृथिव्याम्
यत्ते समानमपरं नहि रूपमस्ति ॥१२॥

O supreme ornament of all the three worlds ! As many indeed in this world were the atoms possessed of the lustre of non-attachment, that went to the composition of Your body and that is why no other form like that of Yours exists on this earth.

संपूर्णमण्डल-शशांक-कलाकलाप ।
शुभ्रा गुणास्त्रिभुवनं तव लंघयंति ।
ये संश्रितास्त्रिजगदीश्वर-नाथमेकम् ।
कस्तान्निवारयति संचरतो यथेष्टम् ॥१४॥

Thy virtues, which are bright like the collection of digits of full-moon, bestride the three worlds. Who can obstruct them while moving at will, having taken resort to that supreme Lord, Who is the sole overlord of all the three worlds.

चित्रं किमत्र यदि ते त्रिदशांगनाभि ।
र्नीतं मनागपि मनो न विकार मार्गम्
कल्पान्तकाल मरुता चलिताचलेन ।
किं मंदराद्रि-शिखरं चलितं कदाचित् ॥१५॥

No wonder that Your mind was not in the least perturbed even by the celestial damsels. Is the peak of Mandara-mountain even shaken by the mountain-shaking winds of Doomsday ?

त्वामामनंति मुनयः परमं पुमांस-
मादित्य-वर्णममलं तमसः पुरस्तात् ।
त्वामेव सम्यगुपलभ्य जयंति मृत्युम्
नान्यः शिवः शिवपदस्य मुनीन्द्र पंथाः ॥२३॥

The great sages consider You to be the Supreme Being, Who possesses the effulgence of the sun, is free from blemishes, and is beyond darkness. Having perfectly realized You, men even conquer death. O sage of sages ! there is no other auspicious path (except You) leading to Supreme Blessedness.

त्वामव्ययं विभुमचिन्त्य मसंख्यमाद्यम् ।
ब्रह्माणमीश्वर मनंत मनंगकेतुम् ।
योगीश्वरं विदितयोग मनेकमेकम् ।
ज्ञानस्वरूपममलं प्रवदंति सन्तः ॥२४॥

The righteous consider You to be immutable, omnipresent, incomprehensible, unnumbered, the first, Brahma, the supreme Lord (Siva), endless, the enemy of Ananga (Cupid), lord of yogis, the knower of yoga, many, one of the nature of knowledge, and stainless.

बुद्धस्त्वमेव विबुधार्चित-बुद्धिबोधात्
त्वं शंकरोसि भुवनत्रय-शंकरत्वात् ।
धातासि धीर शिवमार्ग विधेर्विधानात्
व्यक्तं त्वमेव भगवन् पुरुषोत्तमोसि ॥२५॥

As Thou possessest that knowledge which is adored by gods, Thou indeed art Buddha; as Thou dost good to all the three worlds, Thou art Shankara; as Thou prescribest the process leading to the path of Salvation, Thou art Vidhata; and Thou, O Wise Lord, doubtless art Purushottama.

तुभ्यं नमस्त्रिभुवनार्त्ति-हराय नाथ ।
तुभ्यं नमः क्षितितलामल-भूषणाय ।
तुभ्यं नमस्त्रिजगतः परमेश्वराय ।
तुभ्यं नमो जिनभवोदधि शोषणाय ॥२६॥

Salutation unto Thee, the dispeller of the sufferings of all the three worlds; salutation unto Thee, the bright jewel of the earth; obeisance to Thee, the Supreme Lord of all the three worlds; reverence unto Thee, O Jina! Who dries up the ocean of transmigration.

मत्तद्विपेन्द्र-मृगराज-दवानलाहि-
संग्रामवारिधि-महोदर-बंधनोत्थम् ।
तस्याशु नाशमुपयाति भय भियेव
यस्तावकं स्तवमिमं मतिमानधीते ॥४७॥

The intelligent man, who chants this prayer offered to Thee is in no time liberated from the fear born of wild elephants, lion, forest-conflagration, snakes, battles, oceans, dropsy and shackles.

Several great poets have eulogised Jinendra beautifully. Some examples will give an idea of the charm and serenity. In Kalyanmandira stotra we read:

क्रोधस्त्वया यदि विभो प्रथमं निरस्तो ।
ध्वस्तास्तदा वद कथ किल कर्मचौरा. ।
प्लोषत्यमुत्र यदि वा शिशिरापि लोके ।
नीलद्रुमाणि विपिनानि किं हिमानि ॥१३॥)

O Lord, when you have destroyed anger beforehand how could you overthrow the host of karmic bandits? Does not cold snow destroy green trees of the forests in this world?

स्वामिन् सुदूरमवनम्य समुत्पतंतो
मन्ये वदंति शुचयः सुरचामरौघाः ।
येस्मै नतिं विदधते मुनिपुंगवाय ।
ते नूनमूर्ध्वगतयः खलु शुद्ध भावाः ॥२२॥

O my Lord, the cluster of resplendent wavering Chamras in the hands of celestials coming down from high point indicates that those who worship the Supreme Saint with mental purity rise like the chamras.

त्वं तारको जिन कथं भविनाम् त एव
त्वामुद्वहन्ति हृदयेन यदुत्तरन्तः ।
तुल्या भवंति भवतो ननु तेन किंवा
भूत्याश्रितं य इह नात्मसमं करोति ।।१०॥

O Jina (victor); how is it that you are called the leader of the ship of devotees, when they bear you in their hearts and cross the ocean of transmigration? Verily, the pneumatic belt crosses the water due to the efficacy of air contained therein (similarly because of your presence in the heart the devotees cross the ocean of transmigration.)

Poet Dhananjaya in his Vishapahara Stotra remembers Jinendra Lord Rishabha Deva thus :

स नीरजाः स्यादपरोघवान्वा तद्दोषकीर्त्यैव न ते गुणित्वम्
स्वतोम्बुराशेः महिमा न देव स्तोकापवादेन जलाशयस्य ।११।

O my Lord, Thou art without any blemish and others are full of faults, thus describing the flaws of others Thou cans't be called virtuous. The fact is that an ocean is majestic by itself, and not by derogating the smallness of a pond.

तुंगात्फलं यत् तदकिंचनाच्च । प्राप्यं समृद्धान्न धनेश्वरादेः
निरंभसो प्युच्चतमादिवाद्रे र्नैकापि निर्याति धुनी पयोधेः ॥१९॥

A possessionless exalted Soul can confer the object, which cannot be obtained from the opulent god of wealth (Kubera). The waterless and very high mountain gives birth to a river, but no river comes out of an ocean (full of unlimited quantity of water.)

Thus the gifted and talented poets and Acharyas have sung the glory of Jinenara Deva. Now a question arises about the utility and propriety of praising Lord Jinendra, who is passionless and is not elated by high-sounding commendation. Furthermore He has exterminated the feeling of animosity, therefore censure is also ineffective. This point has been clarified by Acharya Samant Bhadra in his Svayambhu Stotra in these words.

न पूजयार्थं स्त्वयि बीतरागे । न निन्दया नाथ विवान्तवैरे ।
तथापि ते पुण्य-गुणस्मृतिर्नः पुनाति चित्तं दुरितांजनेभ्यः ॥५७॥

O Lord, Thou art passionless, therefore Thy praises are of no avail. Thou hast cast aside animosity, hence censure has no meaning for Thee; still the rememberance of Thy virtues are beneficial for they purify the mind.

This explains the point that Jain prayer is meant for mental purification. This attitude is most rational and convincing. The ideal of the aspirant is self-purification, which is the royal-road for the attainment of Godhood.

Acharya Gunabhadra in his Atmanushashan preaches the bewildered, worried and wandering soul in an affectionate tone to imbibe the spirit of the religion of compassion. The very name of the book, Atmanushashan indicates that the real development of the Self depends upon the counsels and dictates of the conscious self and not passions or carnal cravings. The poet ordains thus:—

दुःखाद्बिभेषि नितरामभिवाञ्छसि सुखमतोऽहमप्यात्मन् ।
दुःखापहारि सुखकरमनुशास्मि तवानुमतमेव ॥ २ ॥

Oh Soul ! Thou art always afraid of pain and desirous of pleasure; therefore I offer thee the object of thy desire, which tends to give pleasure and remove pain.

यद्यपि कदाचिदस्मिन् विपाकमधुरं तदात्व कटुकिञ्चित् ।
त्वं तस्मान्मा भैषी यथातुरो भेषजादुग्रात् ॥ ३ ॥

If per chance in this (advice) there be something which though sweet at fruition is yet unpalatable, be thou not afraid of that, just as a sick person is not (afraid) of bitter medicine.

पापाद् दुःखं धर्मात्सुखमिति सर्वजन-सुप्रसिद्धम् ।
तस्माद्विहाय पापं चरतु सुखार्थी सदा धर्मम् ॥ ८ ॥

Demerit produces pain, happiness follows truth (Dharma). This is well known to all. Therefore the man who desires happiness should always refrain from demerit and follow Dharma.

सुखितस्य दुःखितस्य च संसारे धर्म एव तव कार्यः ।
सुखितस्य तदभिवृद्ध्यै दुःखभुजस्तदपघाताय ॥ १८ ॥

Whether happy or miserable in this world thou must exercise piety; if happy to increase thy happiness and if miserable to remove thy misery.

धर्मारामतरूणां फलानि सर्वेन्द्रियार्थसौख्यानि ।
संरक्ष्य तांस्तत स्तान्युच्चिनुयुः तैरुपायैस्त्वम् ॥ १९ ॥

The pleasures derived from all sense-objects are fruits of the trees of the garden of piety. Therefore preserve thou the trees and pluck the fruits by all means.

धर्मः सुखस्य हेतुः हेतुर्नविराधकः स्वकार्यस्य ।
तस्मात्सुखभंगभिया मा भूर्धर्मस्य विमुखस्त्वम् ॥ २० ॥

Piety is the cause of happiness. The cause cannot oppose its own effect. Therefore for fear of being deprived of (present) sense-pleasures, thou shoudst not be indifferent to piety (Dharma).

धर्मादवाप्त विभवो धर्मं प्रतिपाल्य भोगमनुभवतु ।
बीजादवाप्त-धान्यः कृषीवल स्तस्य बीजमिव ॥ २१ ॥

The person who in consequence of piety has acquired prosperity may have enjoyments while preserving piety like the peasant, who gets corn from the seed, but preserves the seed of that corn.

कृत्वा धर्मविघातं विषय-सुखान्यनुभवंति ये मोहात् ।
आच्छेद्य तरुं मूलात् फलानि गृह्णन्ति ते पापाः ॥ २४ ॥

Those, who under delusion, destroying Dharma enjoy sense-pleasures are sinful, for they take the fruit (after) cutting down the tree at its root.

न सुखानुभवात्पापं पापं तद्धेतु-घातकारंभात् ।
नाजीर्णं मिष्टान्नान्नु ननु मात्रा द्यतिक्रमणात् ॥ २७ ॥

There is no demerit in enjoying pleasures but there is demerit in doing what tends to destroy the sources. Indigestion is not caused by sweet food (but) by eating it beyond its limits.

पैशुन्य-दैन्य-दंभ-स्तेयानृत-पातकादि-परिहारात् ।
लोकद्वय-हितमर्जय धर्मार्थयशः सुखाय त्वम् ॥ ३० ॥

Having abandoned back-biting, begging, theft, falsehood and other blemishes pursue what is best in both the worlds for the attainment of religion (Dharma), wealth, renown and happiness.

पुण्यं कुरुष्व कृतपुण्य मनीदृशोऽपि ।
नोपद्रवोऽभिभवति प्रभवेच्च भूत्यै ।
संतापयन् जगदशेष - मशीतरश्मिः ।
पद्मेषु पश्य विदधाति विकाशलक्ष्मीम् ॥ ३१ ॥

Acquire merit (Punya). Even an unheard of calamity does not effect the doer of meritorious deeds. Indeed it does him good. See the sun, which oppresses the world with its heat in summer gives a lovely bloom to lotuses.

वार्तादिभि विषयलोल - विचारशून्यः,
क्लिश्नासि यन्मुहुरिहार्थ-परिग्रहार्थम् ।
तच्चेष्टितं यदि सकृत् परलोकबुध्या,
न प्राप्यते ननु पुनर्जननादि दुःखम् ॥ ४७ ॥

Being entangled in enjoyments (and therefore) thoughtless thou art again and again made misera-ble by occupation, etc., to obtain wealth and other objects, of this world. If thou undergoest the same trouble (even) once, with a view to attain liberation then certainly thou wouldst never experience the pain of being born again and again.

बद्धेन्धनो ज्वलत्यग्निः प्रशाम्यति निरिन्धनः ।
ज्वलत्युभयथाप्युच्चै-रहो मोहाग्नि रुत्कटः ॥ ५६ ॥

Fire burns when fed with fuel and goes out for want of it. But it is a wonder that the terrible fire of infatuation blazes strongly in both the ways (on getting the objects of desire and also on not getting them).

दीप्तोभयाग्र-वातारि-दारु-दरग-कीटवत् ।
जन्म-मृत्यु-समाश्लिष्टे शरीरे बत सीदसि ॥ ६३ ॥

Alas, thou art tortured in body wrapped by birth and death like an insect inside a castor log burning at both ends.

गन्तुमुच्छ्वास-निश्वासै रभ्यस्यत्येष संततम् ।
लोकः पृथगितो वांछत्यात्मान-मजरामरम् ॥ ७१ ॥

This (life) constantly practises to go out by breaths coming in and out. The people on the other hand wish the present life to be undecayable and immortal.

प्रसुप्तो मरणाशंकां प्रबुद्धो जीवितोत्सवम् ।
प्रत्यहं जनयत्येष तिष्ठेत् काये कियच्चिरम् ॥ ८२ ॥

Every day while sleeping he wears the appearance of death and while awaking he makes merry on his being alive. This (scene) is being enacted every day. How long can this soul live in this body?

दया-दम-त्याग-समाधि संततेः ।
पथि प्रयाहि प्रगुणं प्रयत्नवान् ।
नयत्यवश्यं वचसामगोचरम् ।
विकल्पदूरं परमं किमप्यसौ ॥ १०७ ॥

Pursue actively and straight the path of continuous observance of compassion, self-control,

renunciation and equanimity. This verily leads (thee) to the highest (position) free from anxieties and beyond the power of words (to describe).

लोकद्वय-हितं वक्तुं श्रोतुं च सुलभाः पुरा ।
दुर्लभाः कर्तुमद्यत्वे वक्तुं श्रोतुं च दुर्लभाः ॥ १४३ ॥

Formerly it was easy to find speakers and hearers of words useful for both the worlds but men who acted up to them were scarce. But now-a-days (even) the speakers and hearers (of beneficial words) are rare.

करोतु न चिरं घोरं तपः क्लेशासहो भवान् ।
चित्तसाध्यान् कषायादीन् न जयेद्यत्तदज्ञता ॥ २१२ ॥

(If) you cannot bear hardships, do not practise long, rigorous austerities. It is thy ignorance that thou dost not conquer the enemies, which can be subjugated by (control of) mind.

यस्य पुण्यं च पापं च निष्फलं गलति स्वयम् ।
स योगी तस्य निर्वाणं न तस्य पुनरास्रवः ॥ २४६ ॥

He, whose merit and demerit (karmas) exhaust themselves without bearing fruit, is a (true) ascetic. He will never have the karmic inflow and will attain liberation.

कर्तृत्व-हेतु-कर्तृत्वानुमतैः स्मरण-चरण-वचनेषु ।
यः सर्वथाभिगम्यः स कथं धर्मो न संग्राह्यः ॥ २५ ॥

Why should such a religion be not pursued which can be followed by having it done, and by approving the doing of it by others by means of mind, body or speech ?

अस्थि-स्थूल-तुला-कलाप-घटितं नद्धं शिरास्नायुभिः ।
चर्माच्छादित-मस्र-सान्द्रपिशितै लिप्तं सुगुप्तं खलैः ।
कर्मारातिभि-रायुरुच्च-निगलालग्नं शरीरालयं
कारागार मवेहि ते . हतमते प्रीतिं वृथा मा कृथाः ॥ ५९ ॥

Know this body of thine to be a prison-house, built on a number of thick bones as stone pillars fastened by nerves and muscles covered over with skin, plastured with wet flesh, well-protected by its wicked enemies, the karmas, and closed by strong barriers of age-karmas. O bereft of wisdom ! have no foolish love for it.

अधो जिघृक्षवो यान्ति यान्त्यूर्ध्व-मजिघृक्षवः ।
इति स्पष्टं वदन्तौ वा नामोन्नामौ तुलान्तयोः ॥ १५४ ॥

The loaded pan of a balance goes down and the unloaded rises up. They distinctly indicate that the person with aquisitive temperament will go down and one who has no longing for material possessians will rise up.

निर्धनत्वं धनं येषां मृत्युरेव हि जीवितम् ।
किं करोति विधिस्तेषाम् सतां ज्ञानैकचक्षुषाम् ॥१६२॥

What can Fate do to the saints adorned with the unique Vision of Wisdom, whose wealth consists of possessionlessness and who treat death with equanimity as their very life.

जीविताशा धनाशा च येषां तेषां विधिर्विधिः ।
किं करोति विधिस्तेषां येषामाशा निराशता ॥ १६३ ॥

Destiny has meaning for those who hanker after money and who desire for longevity, but what can it do to those saints who aspire for desirelessness ?

अकिंचनोऽहमित्यास्व त्रैलोक्याधिपतिर्भवेः ।
योगिगम्यं तव प्रोक्तं रहस्यं परमात्मनः ॥ ११० ॥

Adopt this attitude, 'I am devoid of all possessions'. It will lead you to the Lordship of three worlds. This secret, known to the yogis, has been revealed to you.

शरणमशरणं वो बन्धवो बंधमूलम् ।
चिरपरिचितदारा द्वारमापदगृहाणाम् ।
विपरिमृशत पुत्राः शत्रवः सर्वमेतत् ।
त्यजत भजत धर्मं निर्मलं शर्मकामाः ॥ ६० ॥

This house of yours is not the real shelter for your soul, relatives are the sources of bondage, your intimate wife leads you to multifarious worries and the sons are obstacles in your spiritual advancement. Therefore, renounce all (sources of attachment) and adopt pure Dharma if you want real happiness.

श्रुतमविकलं शुद्धा वृत्तिः परप्रतिबोधने ।
परिणतिरुद्योगो मार्गप्रवर्तन-सद्विधौ ।
बुधनुतिरनुत्सेको लोकज्ञता मृदुताऽस्पृहा
यतिपतिगुणा यस्मिन् अन्ये च सोऽस्तु गुरुः सताम् ॥

May he, who is possessed of perfect knowledge of scriptures, of pure character, well versed in enlightening others (in the tenets of religion) ever-engaged in the noble task of leading others to the right path of salvation, praised by the learned, has absence of vanity,knowledge of the world, politeness,is free from temptations and endowed with such other virtues of great saints–be always our teacher.

17. Soul Culture

According to Jainism, Jiva is not material. I has its own individuality and it is responsible fo its own rise or fall. It is hence necessary that th aspirant should fully understand the true nature o this Self. Jain scripture 'Ishtopadesha' by Pujyapada Acharya thus explains the nature of soul:—

स्वसंवेदन-सुव्यक्तस्तनुमात्रो निरत्यय: ।
अत्यंतसौख्यवानात्मा लोकालोकविलोकन: ॥ २१ ॥

The Self is comprehended distinctly by th knowledge of one's Self, is of the size of the body immortal, infinite blissful, and the knower of Lok (universe) and Aloka (universe-beyond).

एकोहं निर्ममः शुद्धो ज्ञानी योगीन्द्रगोचरः ।
बाह्याः संयोगजा भावाः मत्तः सर्वेपि सर्वथा ॥ २७ ॥

I am one, I am without attachment, I am pure I am knower, I am knowable by much advance ascetics. All objects are foreign to my natur because they arise by the contact with outwar things.

न मे मृत्युः कुतो भीतिर्न मे व्याधिः कुतो व्यथा ।
नाहं बालो न वृद्धोहं न युवैतानि पुद्गले ॥ २९ ॥

I am not subject to death, therefore why shoul I be terrified; I am not subject to sickness, henc what can cause me affliction. I am not a child, am not an old man, I am not young. All thes conditions appertain to matter (Pudgala).

अहमेको न मे कश्चित् नैवाहमपि कस्यचित् ।
इत्यदीनमना: सम्यगेकत्वमपि भावयेत् ॥ Mahapurana ॥३८-१८४॥

I am absolutely pure, nothing is mine. I am also not related to any alien object. Thus with ennobled mind one should reflect upon the individuality of one's Self. We read in Ishtopadesa:—

वपुः गृहं धनं दाराः पुत्रा मित्राणि शत्रवः ।
सर्वथान्य-स्वभावानि मूढः स्वानि प्रपद्यते ॥ ८ ॥

All things such as the body, the house, wealth, the wives, the sons, the friends, the enemies are distinctly different from the nature of the soul but the self blinded by nescience looks upon them as his part and parcel.

मोहेन संवृतं ज्ञानं स्वभावं लभते नहि ।
मत्तः पुमान् पदार्थानां यथा मदनकोद्रवैः ॥ ७ ॥

The knowledge enveloped by infatuation becomes incompetent to comprehend the intrinsic nature of things in the same way as the person intoxicated by intoxicating gruel becomes incapable to know the objects in their real form.

In Samayasara Kunda-kunda Swami says :—

अरस-मरुव-मगंधं अव्वत्तं चेदणा-गुण-मसद्दं ।
जाण अलिंगगहणं जीव मणिद्दिट्ठ-संठाणं ॥४९॥

Know ye; that the pure self is without taste, colour, smell, imperceptible to touch without sound, not an object of anumana or inferential knowledge, without any definite body shape and is characterised by chetna (consciousness).

अहमिक्को खलु सुद्धो दंसण-णाण-मइओ सदाऽरुवी ।
णवि अत्थि मज्झ किंचिवि अण्णं परमाणुमित्तंपि ॥३८॥

Absolutely pure, having the nature of perception and knowledge, always non-corporeal, I am indeed unique. Hence not even an atom of alien things whatsoever (whether living or non-living) is related to me as mine

जो पस्सदि अप्पाणं अबद्धपुट्ठं अणण्णमविसेसं ।
अपदेससुत्त-मज्झ पस्सदि जिणसासणं सव्वं ॥१५॥

He who perceives the self as not bound, not touched, not other than self, steady and without any difference, understands the whole Jaina, doctrine, which is the kernel of the scripture. Vadibha Sinha says—

स्वं स्वत्वेन ततः पश्यन् परत्वेन च तत्परम् ।
परत्यागे मतिं कुर्याः कार्यैरन्यैः किमस्थिरैः ।७-१८(क्षत्रचूड़ामणि)

Utilise your wisdom to abandon all alien objects after comprehending your Atman as your own and other objects as foreign. What good can result from transitory external relationship ? Pujyapada Swami observes :—

बध्यते मुच्यते जीवः सममः निर्ममः क्रमात् ।
तस्मात्सर्वं प्रयत्नेन निर्ममत्वं विचिंतयेत् ॥२६॥

The self involved in attachment is enmeshed in the karmic bondage, but the self without attachment becomes free from karmic shackles, therefore one should try his best to attain the mental attitude of detachment.

यज्जीवस्योपकाराय तद्देहस्यापकारकं ।
यद्देहस्योपकाराय तज्जीवस्यापकारकम् ॥१९॥

Whatever is beneficial to the self is harmful to the body, on the other hand whatever is useful to the body is harmful to the self.

परः परस्ततो दुःख मात्मैवात्मा ततः सुखम् ।
अतएव महात्मानस्त न्निमित्तं कृतोद्यमाः ।।४५।।

Objects different from the self are non-self and they produce pain, but the self is indistinct from soul; therefore the ego is the cause of happiness. Because of this the great personages make efforts for self-realization.

आरंभे तापकान्प्राप्तावतृप्तिप्रतिपादकान् ।
अन्ते सुदुस्त्यजान्कामान् कामं कः सेवते सुधीः ।।१७।।

Why will any wise person indulge himself in carnal pleasures which cause miseries at the outset, enkindle dissatisfaction on the attainment of desired objects and ultimately are extremely painful at the time of parting ?

विपत्ति मात्मनो मूढः परेषामिव नेक्षते ।
दह्यमान-मृगाकीर्ण-वनान्तरतरुस्थवत् ।।१४।।

The ignorant does not reflect by seeing the distress of others, he acts like the fool seated on the top of a tree in the midst of a burning forest, wherein deer and other creatures perish being burnt in the fire.

संयम्य करणग्राममेकाग्रत्वेन चेतसः ।
आत्मानमात्मवान् ध्यायेत् आत्मनैवात्मनि स्थितम् ।।२२।।

Controlling his senses with concentrated mind the self should meditate upon the Atman, which resides in the self by means of his self.

About the nature of the soul it must be borne in mind very clearly that the soul is of two distinct categories : Perfect and Imperfect. The matter-clad mundane self is Imperfect. The Disembodied Soul alone is Perfect. From the view-point of the wanderring souls in the universe the soul is Imperfect, but from the stand-point of the liberated soul the Atma is Pure and Perfect.

Acharya Shubha Chandra in his Gyanarnava elucidates the nature of pure self for the purpose of concentration and reflection.

अहं न नारको नाम न तिर्यक् नापि मानुषः ।
न देवः किन्तु सिद्धात्मा सर्वोयं कर्म-विक्रमः ।
अनंत-वीर्य-विज्ञान-दृगा-नंदात्म कोप्यहम् ।
किन्नु प्रोन्मूलयाम्यद्य प्रतिपक्ष-विषद्रुमम् ।

(From realistic point of view) I am neither a hellish being, nor a sub-human being. I am not a man (although I put on the physical body of a human being). I am also not a celestial being. Verily, (by nature) I am Siddha-atma–a liberated and perfect Being. All this multiplicity of forms is the display of the power of karmas.

I am endowed with infinite vigour, infinite wisdom, infinite perception and infinite bliss. Therefore, why should I not uproot the pernicious and poisonous tree (of karmas) ?

यथा यथा समायाति संवित्ती तत्त्वमुत्तमम्
तथा तथा न रोचन्ते विषयाः सुलभा अपि ।।३८।।

As greater and greater progress is made in the glimpse of Transcendental Self, so is lessened more

and more the cravings for carnal pleasures, which are easily available.

> अविद्या-भिदुरं ज्योतिः परं ज्ञानमयं महत् ।
> तत्प्रष्टव्यं तदेष्टव्यं तद् द्रष्टव्यं मुमुक्षुभिः ॥ ४९ ॥

The supreme and superb spiritual radiance is the destroyer of nescience; therefore the seekers of salvation, should ask about that Divine light, should intensely long for it and should try to be blessed with the vision of Divinity.

Samayasara elucidates :—

> परमाणुमित्तियं पि हु रागादीणं तु विज्जदे जस्स ।
> ण वि सो जाणदि अप्पाणयं तु सव्वागमधरोवि ॥२०१॥

Verily one, in whom attachment even to the extent of an atom is present, cannot know the (pure) Self even if one be a master of all Scriptures.

> छिज्जदु वा भिज्जदु वा णिज्जदु वा अहव जादु विप्पलयं ।
> जम्हा तम्हा गच्छदु तहविहु ण परिग्गहो मज्झ ॥२०९॥

It (the body or other external object) may be pierced, torn asunder, or it may be destroyed, whatever manner of deformity it may undergo, it does not concern me as the worldly object is not mine.

> एयत्त-णिच्छयगदो समओ सव्वत्थ सुंदरो लोए ।
> बंध-कहा एयत्ते तेण विसंवादिणी होई ॥ ३ ॥

The Self which has realised its oneness (uncontaminated by alien conditions) is the beautiful ideal in the whole universe. To associate bondage with this unity is therefore self-contradictory.

सुद परिचिदाणुभूदा सव्वस्सवि काम-भोग-बंध-कहा ।
एयत्तस्सुवलंभो णवरि ण सुलहो ऽ विहत्तस्स ॥ ४ ॥

The proposition that all living beings are characterised by desire for worldly things, enjoyment of the same and consequential bondage has been heard, observed and personally experienced by all. But the realisation of the unity of the Higher Self which is free from all such empirical conditions, by our own personal experience. is not easy of achievement.

जीवे कम्मं बद्धं पुट्ठं चेदि ववहारणय-भणिदं ।
सुद्धणयस्स दु जीवे अबद्धपुट्ठं हवइ कम्मं ॥ १४१ ॥

From the Vyavahara (practical) point of view, it is said that karmas bind and are in contact with the self, but from the Pure (absolute) point of view karmas neither bind nor are in contact with the Self.

परमप्पाण मकुव्वो अप्पाणं पि य परं अकुव्वंतो ।
सो णाणमओ जीवो कम्माण मकारओ होदि ॥ ९२ ॥

That knowing self which does not make non-self, self. and the self, non-self does not become the karta or casual agent of those various karmas.

जह कणय मग्गितवियं पि कणयभावं ण तं परिच्चयदि ।
तह कम्मोदएण तविदो ण जहदि णाणी दु णाणित्तं ॥१८४॥

Just as gold however much it is heated never loses its intrinsic nature, so also the right-knowing self, however much it is burnt by the associated karmas does not lose his intrinsic nature of pure knowledge.

Acharya Nemichandra in Gommatsara Jivakand says :—

जह भारवहो पुरिसो वहइ भरं गेहिऊण कावडियं ॥
एमेव वहइ जीवो कम्म भरं काय-कावडिय ॥२०२॥

As a burden carrying man carries the burden taking (it) up on his shoulder-pannier, similarly the soul carries the burden of his karmas in the pannier of his body.

Acharya Kundakunda has explained the theory of karmic bondage in his Panchastikaya thus.

ओगाढगाढ-णिचिदो पोग्गलकाये हि सव्वदो लोगो ।
सुहमेहि बादरेहि य णंताणंतेहि विविहेहि ॥ ७० ॥

With material bodies of form, perceptible anp imperceptible, infinite of infinites in number, and of multifarious kinds of constitution, the world is in every respect filled without interspaces.

The particular types of matter called karman-varganas have a tendency to be attracted by Jivas.

अत्ता कुणदि सहावं तत्थ गदा पोग्गला सभावेहि ।
गच्छंति कम्मभावं अण्णोण्णा-गाह-मवगाढा ॥७१॥

Jiva as determined by its own nature creates its own changes. But existing in the same place there are karmic molecules, which get inseparably bound with the Jiva and assume the form of karmas.

The mental states of an impure character create a sort of adhesive quality in Jiva. The karmic molecules cling to Jiva and the Jiva gets adulterated with karmic matter. As a concomitant of the psychic states, karmic matter undergoes modifications in its own way.

जह पुग्गलदव्वाणं बहुप्पयारेहिं खंध-णिव्वत्ति ।
अकदा परेहिं दिट्ठा तह कम्माणं वियाणाहि ॥७२॥

Just as several molecular arrangements in matter are seen in diverse forms though uncaused by alien agency; so also the manifestations in karmic matter occur undetermined by alien cause.

The mere presence of light from the sun or the moon is enough to create the fiery sunset or sunrise or the rainbow or halo. The sunlight is not directly interfering with matter in producing changes. The changes are the necessary concomitants of the presence of light. Similarly the presence of emotional states of desire or aversion in Jiva has as its concomitant, the changes in karmic matter.

जीवा पुग्गलकाया अण्णोण्णा-गाढ-गहण-पडिबद्धा ।
काले विजुज्जमाणा सुहदुक्खं दिंति भुंजंति ॥७३॥

Jivas and karmic molecules are bound together firmly but when the time for their separation comes they fall apart. Karmas offer their results of pleasure and pain and the Jivas enjoy them.

तम्हा कम्मं कत्ता भावेण हि संजुदोऽथ जीवस्स ।
भोत्ता दु हवदि जीवो चेदग भावेण कम्मफलं ॥७४॥

According to Nishchaya Naya or real aspect karmic matter is the cause of its own changes. But from Vyavahara Naya or relative aspect it is, in association with psychic states of Audayika, etc., also the cause of mental changes in Jiva. Lo, from this point Jiva becomes the enjoyer because it is by nature consciousness.

एवं कत्ता भोत्ता होज्जं अप्पा सगेहिं कम्मेहिं।
हिंडदि पारमपारं संसारं मोहसंछण्णो ॥७५॥

The soul which is thus the agent of its own karma and enjoyer of the fruits thereof, as conditioned by its own karma gets blinded by the veil of ignorance and roams about in the world of Samsara which is limited for the faithful (Bhavya) and unlimited for the unfaithful (Abhavya jiva).

It must be noted that because of the contact with material karmas the Jiva migrates in the universe and reaps the fruits of its psychic accumulations.

The Jain approach is different from Samkhya, who does not hold the Purusha (soul) as the responsible factor of its activities. The view of the Omniscients according to Kundkunda is :—

भावो कम्मणिमित्तं कम्मं पुण भावकारणं होदि।
ण दु तेसिं खलु कत्ता ण विणा भूदा दु कत्तारं ॥६६॥

Bhava or emotional states are conditioned by matter (Dravyakarma). And this Dryavya karma in its turn is indeed conditioned by Bhava or karmic thought. Soul is not the essential cause in that case and still without essential cause those changes cannot happen.

This point must be borne in mind that Jiva is the essential cause of karmic thought, the emotional states of desire etc., and karmic matter is the essential cause of the changes in karmic matter, i. e, the changes in each case form an independent series and yet the two are corresponding and

interrelated. There appears a kind of Pscho-physical-parallelism. The un-thinking thing may be the Nimitta karta of the thinking thing and conversely the thinking-thing may be the nimitta karta of the other, though certainly one cannot be the Upadana karta of the other.

This point has been elaborated thus—

कुव्वं सग सहावं अत्ता कत्ता सगस्स भावस्स ।
ण हि पोग्गलकम्माणं इदि जिणवयणं मुणेयव्वं ॥६७॥

Soul which brings about changes in himself is the upadana cause, of such mental states, but not of the changes in karmic matter which are distinctly physical in nature. These words of Jina (Omniscinet) should be understood.

In this context a question can be raised. The entire universe is full of karmic molecules, therefore will it not be possible that by mistake some body's karmic matter may contaminate other person ?

यथा धेनुसहस्रेषु वत्सो विंदति मातरम् ।
एवं पूर्वकृतं कर्म कर्त्तारमनुधावति ॥

As amongst thousands cows the calf goes to its mother, likewise the karma accumuated previously goes to its doer (and none else).

In Samayasara it is said:—

एवं जाणदि णाणी अण्णाणी मुणदि रायमेवादं ।
अण्णाण तमोच्छण्णो आदसहावं अयाणंतो ॥१८५॥

Thus the self with discriminative knowledge knows its true nature. But one lacking in this

knowledge blinded by his own nescience unable to perceive its true nature thinks that the nature of the self is identical with the impure psychic states such as attachment.

सुद्धं तु वियाणंतो सुद्धं चेवप्पयं लहदि जीवो ।
जाणंतो दु असुद्धं असुद्धमेवप्पयं लहदि ॥१८६॥

The self with the discriminative knowledge by contemplating upon the pure Self, becomes himself pure. But the self, which contemplates upon the impure nature of the self becomes himself impure.

जह बंधे चिंतंतो बंधण बद्धो ण पावइ वि मोक्खं ।
तह बंधे चिंतंतो जीवो वि ण पावइ विमोक्खं ॥२९१॥

As by (merely) thinking of bondage one bound in shackles does not get release, so also the self by merely thinking of (karmic) bondage does not attain Moksha.

जह बंधे छित्तूण य बंधणबद्धो उ पावइ विमोक्खं ।
तह बंधे छित्तूण य जीवो संपावइ विमोक्खं ॥२९२॥

As one bound in shackles gets release only on breaking the shackles, so also the self attains emancipation only by breaking (karmic) bondage.

बंधाणं च सहावं वियाणिओ अप्पणो सहावं च ।
बंधेसु जो विरज्जदि सो कम्म विमोक्खणं कुणदि ॥२९३॥

Whoever with a clear knowledge of the nature of karmic bondage as well as the nature of the Self does not get attracted by bondage, that person obtains liberation from karmas.

मोक्खपहे अप्पाणं ठवेहि तं चेव झाहि तं चेव ।
तत्थेव विहर णिच्चं मा विहरसु अण्णदव्वेसु ॥४१२॥

Keep the self on the path of salvation, meditate on the self, experience the self, always move in the self and do not wander among other things.

Several people take a wrong stand that without the aid of pure conduct (Samyakcharitra) they will achieve the goal of liberation merely by right faith coupled with right knowledge. Such people deliver beautiful sermons on the glory of self-realization, but they themselves are devoid of that Inner Illumination. Acharya Kunda Kunda in his 'Pravachansara' clarifies the point that as long as one does not control his inner dispositions of attachment or aversion he will never attain the glory of 'Pure Self'. Attachment and aversion are the effects of Charitra Mohaniya karma (whereby one is not able to practise any kind of vow). A nude saint adorned with complete vows-mahavratas, is in a position to free himself of the contamination of Raga and Dwesha-attachment and aversion. These words are very significant:—

जीवो ववगदमोहो उवलद्धो तच्चमप्पणो सम्मं ।
जहदि जदि रागदोसे सो अप्पाणं लहदि सुद्धं ॥१-८१॥

A person, without infatuation or delusion (Moha) and possessed of the proper knowledge of the Self will acquire the status of Pure Soul (God-hood) if he abandons attachment and averson.

This indicates that one who aspires to attain His Divinity should pay special attention to purity of conduct, otherwise his efforts will never bear the desired fruit.

18. Mental Purification :–

The talk about the self is very pleasing to the mind but the passions clog the way to achieve the ideal. The devil power puts hurdles in the soul's march towards Godhood. Unless one has strong will-power and inner force it cannot achieve its objective inspite of its best intentions and supreme wisom. Now the main point is; how to control the devil power and develop the soul force ? Several authors have tried to show the path of purity and the process of mental control. In this regard the contribution of Jainism is remarkable, since it contains the sublimest experiences of Tirthankaras who were omniscients and therefore Their knowledge and directives are flawless, infallible and convincing. The point of mental purification is a matter of common talk among thinkers of various schools of thought. Jain teachers suggest us the way to attain purity of mind. The Jain Bible – Tatvartha Sutra – has given few valuable Sutras (Aphorisms) which are beneficial in this context. The commentary over the Sutras Sarvartha-Siddhi by Acharya Pujyapada is worthy of deep study.

हिंसानृतस्तेयाऽब्रह्म-परिग्रहेभ्यो विरतिर्व्रतम् । ६–१ ।

Desisting from injury, falsehood, stealing, unchastity and attachment is the (fivefold) vow.

The vow is the deliberately declared and self-imposed observance. The indiscriminate person reflects that virtue is difficult to be practised. The

fruit of virtue is imaginary, that is a matter of faith only. Then He desists from virtue.

In the same manner, another man who is far-sighted reflects as follows. These thoughts of injury, falsehood, stealing, unchastity and attachment are the cause of sin or demerit. And those who are engaged in sinful activities are punished here itself by the king and his authorities and are subjected to suffering later (in the next world). Thus he concludes from his discriminating knowledge and desists from such thoughts.

Non injury is mentioned first as it is the most important of the vows. Just as the surrounding fence protects the corn so also truth etc., safeguard non-violence. From the point of view of Samayika-charitra (equanimity or concentration of mind), which consists of desisting from all kinds of harmful activities, the vow is one. And the same vow is spoken of as five from the standpoint of reinitiation (Chedopasthapana Charitra)

हिंसादिस्विहामुत्रा-पायावद्य-दर्शनम् ॥ ९-६ ॥

The consequence of violence, falsehood, stealing, unchastity and attachment are calamity and reproach in this world and the next.

Calamity is the tendency to destroy activities which lead to prosperity and bliss. One must contemplate that violence etc. lead to calamity and shame in this life and in the life to come.

He who commits violence is always agitated and afflicted and is always actuated by animosity. He

is subjected to pain, imprisonment and suffering in this life. And after death he takes an inauspicious birth. He becomes also despicable. Hence it is good to give up causing injury etc.

In the same manner, the person who speaks falsehood becomes untrustworthy, and he is meted out punishment. He is also subjected to various sufferings by the vindictive persons who have been afflicted by his falsehoods. And after death he is plunged into miserable life in his next birth. He is despised too by others. Hence it is good to renounce falsehood.

Similarly the thief, who is intent on depriving others of their possessions, causes affliction (anxiety) to all. In this world itself he is beaten, given blows, put in bonds etc. His property is confiscated. And after death he takes an inauspicious birth and becomes despicable. Therefore it is good to desist from stealing.

Similarly an unchaste person with his mind agitated by lustful passion and amorous excitement, loses his control over himself. Naturally he suffers from blows, bonds and other torment, like the infatuated wild elephant tricked by a female elephant. Being infatuated he is unable to discriminate between good and evil. And he does not do anything that is right or proper. His intercourse with other woman results in promoting hatred and enmity etc. After he takes a low birth and becomes despicable. Therefore it is good to desist from incontinence.

In the same manner the man with possessions is assailed by robbers, just as the vulture with a piece ot meat in its beak is attacked by other birds. He also contracts many evils in the course of his efforts to earn and safeguard wealth. Nor does he find contentment with any amount of wealth, like the fire which consumes any quantity of fuel. As he is subjugated by greed, he pays no heed to what ought to be done and what ought not to be done. After death he takes a mean birth and he is also despised as an avaricious person. Therefore it is good to desist from attachment to possessions. Thus the consequences of injury etc., such as calamity and reproach should be contemplated

दुःखमेव वा ॥६-१०॥

Or sufferings only (result from injury etc.). It should be contemplated that injury, falsehood, stealing, unchastity, and attachment are sufferings, for these are the cause of sufferings. For instance, we say that food is life or even wealth is life as wealth begets food and food sustains life. So also injury etc. are the causes of karmas, which produce unpleasant feelings. Sufferings are caused by these karmas. And injury etc. are figuratively referred to as sufferings being the causes of these karmas which in their turn bring about unpleasant feelings. That these are sufferings only is adduced by one's own experience as well as by that of others.

Now how can all these be said to be sufferings, as happiness is experienced from pleasures derived

from objects ? But it is not happiness as scratching in the case of a person suffering from itch or scabies

मैत्री-प्रमोद-कारुण्य-माध्यस्थानि च सत्त्व-गुणाधिक-क्लिश्यमानाऽविनयेषु । ६-११

Benevolence towards all living beings, joy at the sight of the virtuous, compassion and sympathy for the afflicted and tolerance towards the insolent and ill-beloved.

The desire that others should be free from suffering and pain is benevolence. Fervent affection as well as veneration in the presence of the virtuous is joy. The disposition to render assistance to the afflicted is compassion. Tolerance or unconcern is freedom from attachment and repulsion based on desire and aversion. Those who are afflicted in several kinds of wombs owing to the ripening of inauspicious karmas are the living beings. The virtuous are those in whom right knowledge etc. abound. The afflicted are those who suffer from anguish and distress on the rise of unpleasant feeling-producing karmas. The ill-behaved are those, who don't listen to the truth and don't cultivate virtues. Benevolence etc. must be practised towards living beings and others respectivly; that is benvolence towards all living beings, devotion to the virtuous, compassion towards the tormented and unconcern towards the indecorous and insolent persons.

He who conducts himself in these manners is able to practise non-violence and other vows for perfection.

जगत् कायस्वभावौ वा संवेग-वैराग्यार्थम् ॥ ६-१२ ॥

The nature of mundane existence (the universe and the body may also be contemplated) in order to cultivate awe at the misery of worldly existence and detachment to worldly things.

The universe is eternal without beginning and end; resembles the cane seat, the cymbal and the drum. In this universe the living beings have been roaming about enduring in womb after womb in the beginningless cycle of births, deaths through-out infinity. There is nothing permanent here. Life is as uncertain as the bubbles that float on water. And riches which beget worldly happiness are evanescent like the clouds and lightning. By contemplating thus on the nature of worldly existence a wholesome awe for worldly existence is attained. The body too is transitory by nature full of suffering and pain, worthless and unclean.

By contemplating on the nature of the body the desire for sensual pleasures in removed and the attitude of nonattachment is cultivated, therefore the nature of the universe and the body must be contemplated.

अनित्या-शरण-संसारैकत्वा-न्यत्वा-शुच्यास्रावसंवर-निर्जरा-लोक-
बोधि-दुर्लभ-धर्मस्वाख्यात-तत्त्वानुचिंतन मनुप्रेक्षा: ॥ ६-१३ ॥

Reflection in meditating on transitoriness, helplessness, transmigration, loneliness, distinctness, impurity (of body), influx, stoppage, dissociation, the universe, rarity of enlightenment and the truth proclaimed by religion.

The bodies as well as the objects of pleasure of the senses are transient like bubbles. In the endless, cycle of worldly existence, union and separation in the womb etc. occur in quick succession. However the self under delusion considers the persons and objects associated with him as permanent. But there is nothing in the world which is permanent except the natural characteristics of knowledge and perception of the self. This is contemplation on the transitory nature of things. He who contemplates thus is free from intense attachment to persons and things and hence he does not feel from intense attachment to persons and things and hence he does not feel distress, when he loses them or separates from them as in the case of garlands used and cast off.

There is no escape for the young one of a deer pounced upon by hungry tiger fond of the flesh of the animals. Similarly there is no way of escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is help ful in the presence of food, but not in the presence of of distress. And wealth acquired by great effort does not accompany the self to the next birth. The friends have shared the joys and sorrows of an individual cannot save him at his death. His relations all united together cannot give him relief when he is afflicted by ailment. But if he accumulates merit or virtue it will help him to cross the ocean of misery. Even the lord of devas cannot help any one at the point of death. Therefore virtue is the only means

[illegible] in the midst of [illegible]. Riches, wealth, etc. are all transient. And there is nothing else except virtue which affords succour to the self. To contemplate thus is the reflection on help-lessness. He who is distressed by the thought that he is utterly help-less, does not identify himself with thoughts of worldly existence. And he endeavours to march on the path indicated by Omniscient Lords.

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc., or mother, sister, wife, daughter, and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. (3)

'I am alone in suffering severe pain in the successive recurrence of birth, old age and death'. There is none who is my friend or foe. I am born alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can't accompany me beyond the cemetery. Virtue alone is my never failing companion. This is the contemplation of solitariness. (4)

To reflect that the self is distinct and separate from the body is the contemplation of differen-

tiation. Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies Oh, dear; when such is the case, what relation is there between me and external objects ? (5)

The body is the receptacle of impurities It is developed from impurities such as semen and blood in the womb. It is the seat of unclean things like lavatory. The skincovering is full of apertures through which exude impurities. Like fire the body consumes quickly what comes in contact with it. Bathing, appliction of perfumes, incense, power, garlands etc. cannot remove the impurities of the body. Right faith, right knowledge and right conduct alone will bring about the complete purification of the soul. (6)

Influx leads to calamity and distress in this life and in the life to come. The senses, the passions and non-abstinence lead to as speedy influx as the current of a river. The senses such as touch, sight and the rest plunge the wild elephant, the crow, the serpent, the bird, the deer and the rest into the ocean of misery. Similarly

the passions also cause injury, bondage, disgrace, anguish and so on. (7)

If the hole in the keel of a vessel sailing on the ocean is not closed, then water enters the ship, and the passengers certainly go down. But if the hole is plugged, then the passengers reach their destination. Similarly if influx is stopped, then there can be no obstacle to emanipation. (8)

Dissociation takes place after the fruition of karmas. It is of two kinds. One is involuntary and the other is by one's effort. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as infernal beings gives rise to a chain of evils. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of good or to no series. (9)

The structure of the universe is in the midst of the non-universe space which is endless. (10)

In one minute living being there are organisms infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no inter-space. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these most of them are endowed with imperfect senses (i. e. less than the five senses). Hence birth as a five-sensed being is as rare as gratitude among the good qualities. And even among the five sensed beings, many belong to the animal world; such as the cow, the deer, the

bird, the serpent etc. Hence human birth is as difficult of attainment as a heap of jewels at the crossing of the roads. And if one loses the condition of a human being by negligence, it is as difficult to attain it once again its old freshness. Even if human birth is attained a good country, a good family, keen senses, health, etc. are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless, like the face without vision. And even after attaining this rare true faith, if any one is immersed in worldly pleasures, it is like burning sandal-wood paste for the sake of ash. Even with renunciation of worldly pleasures, meditation accompanied by austerities, propagation of true faith and auspicious death are rare. If these are achieved, then the attainment of enlightenment has borne fruit. (11)

The faith promulgated by Jina is characterized by non-injury based on truth, with humility as its root, forbearance as its strength, safeguarded by celibacy, dominated by quietism and characterized by restraint and non-attachment as its support. Without attaining it living beings have been wandering in the beginningless mundane existence undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve emancipation, after enjoying several kinds of worldly prosperity and distinction.

This is contemplating what is stressed in religion. This promotes constant devotion to religion. (12)

Such thought purify the mind from the taint of passions and check the soul from falling into the net of vicious activities. It is therefore necessary for the aspirant to be very vigilant so that hordes of evil thought may not haunt the mind of the pilgrim on the path of emancipation.

19 Spiritual Guidance

When the mind is not darkened by evil thoughts it becomes easy for it to practise concentration which is indespensable for Nirvana.

णाणेण झाणसिद्धी झाणादो सव्वकम्म णिज्जरणं ।
णिज्जर फलं च मोक्खो णाणब्भासं तदो कुज्जा ॥

Concentration is acquired by the study of Scriptures and by concentration all karmas are removed, this results in the attainment of Moksha. Therefore study of Scriptures should be made.

आगम-चक्खू साहू इंदिय-चक्खूणि सव्वभूदाणि ।
देवा य ओहि चक्खू सिद्धा पुण सव्वदो चक्खू ॥ ३-३४ ॥

The saints have scriptures as their eyes, all living beings have sense-organs as their eyes, the celestials have clairvoyance as their eyes and Siddhas are all eyes (by their spiritual eyes they see all.)

जिणसत्थादो अट्ठे पच्चक्खा दीहिं बुज्झदो णियमा ।
खीयदि मोहोवचयो तम्हा सत्थं समधिदव्वं ॥ १-८६ ॥

One who by the study of scriptures with the aid of various means of knowledge like direct knowledge knows objects, gets the destruction of accumulated deluding karma, therefore proper study of scriptures should be made.

आगमहीणो समणो णेवप्पाणं परं वियाणादि।
अविजाणंतो अट्ठे खवेदि कम्माणि किध भिक्खू॥ ३-३३

The Saint who makes no study of scriptures is unable to comprehend the *Self* and non-*Self*. Without the knowledge of objects how can the recluse destroy his karmas ?

णहि आगमेण सिज्झदि सद्दहणं जदि वि णत्थि अत्थेसु।
सद्दहमाणो अत्थे असंजदो वा ण णिव्वादि॥ ३-३७॥

One cannot attain liberation merely by the study of scriptures if he is devoid of faith in objects; and if one has faith even then he cannot attain salvation if he is bereft of sense-control.

It is to be noted that a pure soul can attain liberation by little knowledge of scriptures. He need not be a scholar. Life without attachment is an essential factor. In Mulachara it is said:-

धीरो वइरग्गपरो थोवं हि य सिक्खिदूण सिज्झदि हु।
ण य सिज्झदि वेरग्गविहीणो पठिदूण सव्वसत्थाइं॥ ३॥

A person with endurance possessed of detachment attains salvation with little learning, on the otherhand one master of all sciences does not achieve liberation in case he is devoid of the virtue of detachment.

Muni Nagasena in his, Tatvanushasan says:—

स्वाध्यायाद ध्यानमध्यास्ताम् ध्यानात्स्वाध्याय मामनेत्।
ध्यान-स्वाध्याय-संपत्या परमात्मा प्रकाशते॥ ८॥

By the study of scriptures one is able to concentrate his mind and by concentration the capability of study enhances. By the wealth of study and concentration Divinity is revealed.

People make much fuss about concentration without knowing the right way. They very easily pass a remark that liberation can be achieved by destroying passions. 'कषाय-मुक्तिः मुक्तिः'; whether you possess material possessions or not, that is not at all essential.

As a blind person is unable to see the outward objects, likewise if one has not abandoned his outward objects of attachment he is incapable of acquiring supreme type of concentration. Ignoble thoughts haunt the mind of one, who has external things. One can humbly ask, Holy sir, if you have no love or real affection for the object in your possession, why do you waste your precious time and energy towards the upkeep of those things and you glorify the docturine of possessionlessness ? In this respect this directive of Tatvanushashna is very significant.

संगत्यागः कषायाणां निग्रहो व्रत धारणम् ।
मनोक्षाणां जयश्चेति सामग्री ध्यानजन्मने ॥ ७५ ॥

The material necessary for concentration consists of abandonment of attachment (and the sources of attachment) control over mind and senses.

The fickle mind can be controlled by a person who is the embodiment of living Vairagya (complete detachment). Since you possess a thing, you own the same and you look after its safety you cannot sincerely and honestly aver that your inner mind has no allurement for the same. A saint without worldly possessions gets his mind polluted by

the very thought of the object, do'nt you think that the possession of the same will not defile the mental purity and equilibrium and create internal imbalance;

Amongst the forces that bring the downfall of Jiva, the deluding karma is the real mischief-monger. It has been observed—

बंधहेतुषु सर्वेषु मोहश्चक्री प्रकीर्तितः ।
मिथ्याज्ञानं तु तस्यैव सचिवत्वमशिश्रियत् ॥ १२ ॥

Amongst the causes of soul's bondage Moha (deluding karma) is the sovereign dictator and wrong knowledge is his minister.

ममाहंकार नामानौ सेनान्यौ च तत्सुतौ ।
यदायत्तः सुदुर्भेदो मोहव्यूहः प्रवर्तते ॥१३॥

Mir.eness and egotism are like his sons, who command the army, whereby the circle of deluding karma becomes unassailable.

How to combat and put down the deluding karma is a real problem. The effective way has been propounded thus.

अहं ममेति मंत्रोयं मोहस्य जगदांध्यकृत् ।
अयमेव हि नञ्पूर्वः प्रतिमंत्रोहि मोहजित् ॥

Egotism and mine-ness constitute the magic charm of the deluding karma, whereby the world is made blind or befooled. The selfsame spell with the negative pre-fix-I am not thus, nothing is mine, is powerful to counteract the magic charm of that karma

Due to the wrong interpretation of scriptures or contact with false preceptors one begins to think that he is at present Parmatma. He tells that

he has got omniscience and boundless joy, although his very life devoted to the servitude of senses and worldly pursuits falsifies his assertion. All-knowing Jinendra says that from the practical point of view that one sided approach is incorrect. Look at the entire universe and cast aside the wrong approach.

अत्थि अणंता जीवा जेहिं ण पत्तो तसाण परिणामो ।
भावकलंक सुपउरा णिगोदवासंण मुंचंति ॥१९७॥

There are infinite souls who have never so far attained the condition of mobiles. Being thickly beset with impure thought activities, they do not leave the residenee in Nigoda (where the Jivas have only sense of touch only.)

एकणिगोद सरीरे जीवा दव्वप्पमाणदो दिट्ठा ।
सिद्धेहिं अणंतगुणा सव्वेण वित्तीदकालेण ॥१९६॥

From the substance point of view the number of souls in one Nigoda body seen (by the Omniscient) are infinite times the number of all liberated souls and the number of instants of all past time. (Gommatsara Jivakanda 197; 196 gathas.)

We are living in an age of world bewitching and horrifying inventions. In this respect the observations of Gommatsara are startling :—

विस-जंत-कूड-पंजर-बंधादिसु विणुवएसकरणेण ।
जा खलु पवट्टइ मई मइ-अण्णाणंति णं वेंति ॥३०३॥

The intelligence, which, without the instrumentality of (any one's) teaching, makes (one proficient) in poisons, mechanical devices, nets, traps, and loops etc (for capturing elephants,

lions, fish, birds, is wrong-sensitive-knowledge. So they call it.

This looks like a prophecy made long ago about the weapons of destruction recently invented without any teaching.

According to the Jain sages the end of learning is not piling up the brain with information but the development of soul to subdue one's passions and attain equanimity. These observations in Panchastikaya are valuable :—

एवं पवयणसारं पंचत्थिय संगहं वियाणित्ता ।
जो मुयदि रागदोसे सो गहदि दुक्खपरिमोक्खं ॥१०३॥

Thus one who with the knowledge of, and faith in the short summary of Panchastikaya-the essence of the Divine word gives up desire or attachment and aversion (towards worldly things) realises freedom from miseries. (110)

All the scriptures express highest esteem for right faith-Samyag Darshana. At times some confuse the right faith prescribed for Shramanas to be the course of householders. This point has been clarified by Acharya Kundakunda in his Ashtapahuda.

Right Path

Right faith or Samyag-darshan is most essentia for liberation. Acharya Kundkunda in his Darshan-Pahuda says —

सम्मत्त-रयण-भट्ठा जाणंता बहुविहाइं सत्थाइं ।
आराहणा विरहिया भमंति तत्थेव तत्थेव ॥४॥

Those who are without the gem of right faith may know all sorts of scriptures, but being without realization, they keey wandering about.

जीवादी सद्दहणं सम्मत्तं जिणवरेहिं पण्णत्तं ।
ववहारा णिच्छयदो अप्पाणं हवइ सम्मत्तं ॥२०॥

It has been stated by the great Jinas that the belief in soul and the Tatvas is Right faith from conventional point of view (Vyavahar Naya). From the point of view of Reality (Nischaya Naya) realisation of the self alone is right-faith.

सद्दव्वरओ सवणो सम्माइट्ठी हवेई णियमेण ।
सम्मत्त परिणओ उण खवेइ दुट्ठट्ठकम्माइं ॥१४॥ मोक्षपाहुड

The right faith of a recluse is to get absorbed in one's own Self. Entertaining such faith the asceitic eventually destroys the eight evil karmas.

From the view point of a house-holder the Right Faith has been explained in these words :—

हिंसारहिए धम्मे अट्ठारहदोसवज्जिए देवे ।
णिग्गथे पव्वयणे सद्दहणं होइ सम्मत्तं ॥९०॥ मोक्षपाहुड

Firm belief in the religion of non-injury (compassion), in Divinity, free from 18 blemishes (anger, avarice, thirst, fear, etc.) and in the scriptures written by asceitics (without worldly possessions.) is termed as right faith.

In Charitra-Pahuda it has been pointed out.

णिस्संकिय णिक्कंखिय णिव्विदिगिछा अमूढदिट्ठीय ।
अवगूहण-ठिदिकरणं वच्छल्ल पहावणा ते अट्ठ ॥७॥

There are eight attributes of righteous faith, freedom from fear (or doubt , desirelessness, freedom from disgust or hatred (humility), vision

free from superstition, covering up the defects (of others i. e. charity) steadying (one-self and others in right faith), self-less love, and glorification (of right faith for those on the right path).

सम्मत्तचरणसुद्धा संजमचरणस्स जइ व सुपसिद्धा ।
णाणी अमूढदिट्ठी अचिरे पावंति णिव्वाणं ॥६॥ चरित्र पाहुड ॥

The wise ones, free from superstition and purified by righteous faith, if they also achieve righteous living, soon attain Nirvana.

वच्छल्लं विणएण य अणुकंपाए सुदाण-दच्छाए ।
मग्गण गुण-संसणाए उवगूहण रक्खणाए य ॥११॥
एएहि लक्खणेहि य लक्खिज्जइ अज्जवेहि भावेहि ।
जीवो आराहंतो जिणसम्मत्तं अमोहेण ॥१२॥

Love, reverence, tenderness, discriminating in gift, eulogy of the path, charity of disposition (upguhna) readiness to protect, and straightforwardness, these are the characteristics of a soul following the Jina's faith without infatuation.

सम्मद्दंसण पस्सदि जाणदि णाणेण दव्वपज्जाया ।
सम्मेण य सद्दहदि य परिहरदि चारित्तजे दोसे ॥१८॥

Right faith sees and knowledge knows the substances and their modes (as they are); from right faith arises a conviction which corrects faults that may appear in conduct.

Some think that if one is blessed with Right faith he is not required to do anything and emancipation will automatically come to him. This attitude is basically wrong. The right believer understands the utility of right conduct, because without its aid the objective will never be realised.

Acharya Kundkunda says that the Right believer, if he is a house-holder, will try his level best to follow the code of conduct at least for a layman. His ultimate ideal will be to one day become an ascetic and practise the rules of conduct for sainthood.

सम्माइट्ठी सावयधम्मं जिणदेवदेसियं कुणदि ।
विवरीयं कुव्वंतो मिच्छादिट्ठी मुणेयव्वो ॥९४॥ मोक्खपाहुड

The person with Right belief follows the code of conduct laid down by God Jina for a layman. If one goes astray he must be known as a wrong believer. (Mithya-drasthi)

The house-holder should try to follow twelve vows. In Charitra Pahud Acharya Kundkunda explains the Right conduct for house-holder as follows :—

The five Anuvratas consist of abandonment of grosser form of killing of mobile creature, grosser form of falsehood, and theft, and practising of chastity and limitation of possessions.

The three Gunavratas are limiting movements in all directions, giving up of wanton and unnecessary practises and limiting the objects of sense-gratification.

The four Shiksha Vratas are; equanimity or meditation, fasting on sacred days of the month, offering meals to ascetics with due respect and a determination for pious death called Sallekhana. (24, 25, 26 gathas)

The beginner has been enjoined upon to give up meat-eating, drinking, taking honey; to abandon

eating fruits which contain insects moving therein, giving up gambling, theft, contact with harlots and other's wife. Hunting should be abandoned The right believer woships the idols of Jinendra with devotion.

True devotion paves the way to salvation. Acharya Kundkunda says.

जिणवर-चरणम्बुरुह णमंति जे परमभत्तिराएयेण ।

ते जम्मवेलिमूलं खणंति वरभाव सत्थेण ॥१५३॥ भावपाहुड

Those who bow to the lotus-feet of Lord Jina with supreme devotion root out the creeper of rebirth by the weapon of mental purity.

Richeous devotion is possessed of miraculous power. Acharya Samant Bhadra has said that a person if adorned with true devotion towards the feet of Lord Jina, attains all sorts of worldly prosperity, marvellous progress manifold pleasures of the world and ultimately attains final emancipation.

This point must be borne in mind that the true devotee tries his level best to follow the code of right conduct to the best of his power and circumstances and aspires for the life of an ascetic, which only leads to Nirvana. It is a grave error to think that without pure conduct mere faith or knowledge or both will save the Self from the horrors of transmigration. Those who are unfortunately unable to adopt any course of conduct pray for the day when they will get the opportunity to adopt the life of a recluse adorned with self-control and serenity of mind. The Right-believer always worships the feet of those who follow the code of right conduct.

The soul in the four forms of existence (Gatis) can attain Right-belief. Acharya Kundkunda observes in Dashan-Pahuda the utility of Right belief:—

सम्मत्तसलिल-पवहो णिच्चं हियए पवट्टए जस्स ।
कम्मं वालुय वरणं बंधुच्चिय णासए तस्स ॥ ७ ॥

Those who keep the current of the water of right faith ever-flowing in their hearts destroy the heaps of karmic sand accumulated by the soul.

The Right believer, when circumstances are agreeable adopts the Triple-path of Ratna-traya, attains perennial peace and the bliss of beatitude. Right path comprises of the unity of the three Jewels (Ratna-Traya).

The Quint-essence of Jinavani

In the words of Acharya Pujyapada the pivot over which the Jain Thought revolves is pointed out thus: -

जीवोन्य: पुद्गलश्चान्य इत्यसौ तत्त्वसंग्रह : ।
यदन्य दृश्यते किंचित् सोस्तु तस्यैव विस्तर: ॥५०॥

The Self (Jiva) is different from matter; this is the quint-essence of Jain Scriptures and all other compilations are the amplification of this Truth.

The point of special attention is this; the soul wants freedom from the thraldom of senses and material objects; for the living soul is completely different from matter, therefore one who concentrates his attention on the central point will adopt all possible ways whereby the soul may be purged of the disturbing matter. Voluminous works deal at length on the same point.

Acharya Kundakunda in his Samayasara draws our attention to this central Truth :—

रत्तो बंधदि कम्मं मुंचदि जीवो विरागसंपुत्तो ।
एसो जिणोवएसो तम्हा कम्मेसु मा रज्ज ॥१५०॥

The soul with attachment gets bound by karmas but the one with detachment remains free from karmas. So has been declared by Jina, therefore bear no attachment for karmas.

It has been ordained by the great Teachers that we should always try our level best so that our human life may serve its glorious purpose. Jinavani declares.

इंद्रियाणि वशे यस्य यस्य दुष्टं न मानसम् ।
आत्म धर्मरतो यस्य सफलं तस्य जीवितम् ॥

His life is crowned with success, who has subjugated his senses, whose mind is far away from wicked machinations and who is habituated to perform noble deeds for common weal.

Such noble person prays :—

क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः ।
काले काले च सम्यग्वर्षतु मघवा व्याधयो यान्तु नाशम् ॥
दुर्भिक्षं चौर-मारी क्षणमपि जगतांमास्यभूज्जीवलोके ।
जैनेन्द्रं धर्मचक्रं प्रभवतु सततं सर्वसौख्यप्रदायि ॥

May all persons enjoy peace. May the ruler be powerful and protector of Dharma (Law). May clouds provide sufficient rain at the right time. May diseases come to an end. Famine, burglary and pestilence may not trouble the people for a moment. May the Dharma Chakra of Lord Jineshwara the bestower of happiness to all, whirl continuously.

प्रध्वस्तघातिकर्माणः केवलज्ञानभास्कराः ।
कुर्वन्तु जगतः शांति वृषभाद्या जिनेश्वराः ॥

May Tirthankara Rishabha Deva and other Jineshwaras who have annihilated the destructive karmas and who have attained radiant sun of Omniscience bless the universe with peace and harmony.

धम्मो मंगलमुक्किट्ठं अहिंसा-संजमो तवो ।
देवा वि तस्स पणमंति जस्स धम्मे सया मणो ॥

Religion is the supreme benefactor of the world. It comprises of compassion, sense-control and penance. One who is whole-heartedly devoted to such religion is adored even by celestials.

The religion explained by the Tirthankaras is very rational, catholic and universal. This religious injunction is noteworthy.

सर्वमेव हि जैनाना प्रमाण लौकिको विधिः ।
यत्र सम्यक्त्व-हानिः न, न च स्यात् व्रतदूषणम् ॥

All conventions and formalities are agreeable to Jains, provided they do not impair the Right Faith (Samyag-darshan) and do not violate the sacred vows (undertaken).

Here the codes for good conduct has been prescribed in the form of questions and answers .—

कि हातव्य सततं परदारा-परधनं परापकृति.
कीदृग् वचो न वाच्य पैशुन्यं पीडाकरं कटुकम् ।

Oh master ! What things should be abandoned for ever ?

One should abjure contact with other's wives, desire for other's wealth, and abstain from doing harm to others.

What sort of words should not be spoken ?

Back-biting, pains-giving as well as bitter words should not be uttered.

त्वरितं किं कर्तव्यं विदुषा संसार संततिच्छेदः ।
किं मोक्षतरो बीजं सम्यग्ज्ञानं क्रिया सहितम् ।

What should the wise do without delay ?

He should try to destroy the chain of wanderings in this world.

What is the seed for the tree of Moksha (liberation) ?

Right knowledge accompanied by right conduct is the cause of liberation.

कालक्षेपो न कर्तव्यः आयुः क्षीणं दिने दिने ।
यमस्य करुणा नास्ति धर्मस्य त्वरिता गतिः ।

Don't waste your time, your span of life is every day decreasing. Death is cruel. Religion should be resorted to without any delay.

Contact with noble persons is useful :—

मुष्णाति दुरितं दूरात् परं पुष्णाति योग्यताम् ।
भूयः श्रेयोनुबध्नाति प्रायः साधुसमागमः ॥

The association with saintly persons wipes away sin, develops your inner virtues and accumulates much merit.

For spiritual advancement mental strength is indispensable.

पंचहि णायकु वसि करहु जेण होइ वस अण्णु ।
मूल-विणट्ठइ तरुवरहि अवसइ सुक्कइ पण्ण ।

Subjugate the leader of five senses, whereby other dispositions are controlled. When the root of a tree is destroyed, its leaves will ultimately become dry automatically.

ज्ञान-वैराग्य-रज्जूभ्यां नित्य मुत्पथ-वर्तिनः ।
जित-चित्तेन शक्यन्ते धर्तुं मिन्द्रिय वाजिनः ॥

The person who has subdued his mind can control his senses in the form of horses by the ropes of wisdom and renunciation.

The deluded soul adopts a wrong course of life.

बहिः तुष्यति मूढात्मा पिहितज्योतिरन्तरे ।
तुष्यत्यन्तः प्रबुद्धात्मा बहि र्व्यावृत्त कौतुकः ।

The idiot, whose inner vision is blinded by nescience is happy with worldly objects, but the enlightened Soul enjoys inner contentment and he has absolutely no attraction towards external things.

The cause of fickleness of mind is thus elucidated.

अविद्याभ्यास-संस्कारै रवशं क्षिप्यते मनः ।
तदेव ज्ञानसंस्कारैः स्वतस्तत्त्वेऽवतिष्ठते ।

The mind goes out of control due to unabated grip of ne-science, but it becomes submissive by resorting to right knowledge.

The real cause of transmigration is explained:—

देहान्तरगते र्बीजं देहेऽस्मिन् आत्मभावना ।
बीजं विदेह-निष्पत्ते रात्मन्येवात्मभावना ॥

I am the body, this type of disposition is the main cause for putting on other body (after death),

on the other hand self-absorption is the nucleus to attain the status of Divinity (God-hood).

The cultured mind reads the book of nature and draws morals therefrom e. g. the sight of rising sun and setting moon on the morning of Purnima–full moon-lit night make remarkable suggestion for the wise.

इतोस्तमेति शीतांशु रितो भास्वानुदीयते ।
संसारस्येव वैचित्र्य मुपदेष्टु मुपागतो ॥

Look here; the cool-rayed moon is setting and the radiant sun is rising. This phenomenon teaches the truth about fall of one and elevation of other in this universe.

Those who have acquired merit in previous incarnation enjoy happy and prosperons life. The benighted soul forgets this central point and goes astray.

लच्छि वंछेइ णरो णेव सुधम्मेसु आदरं कुणई ।
बीएण विणा कुत्थ वि किं दीसदि सस्स णिप्पत्ती ।

It is awkward that a man while disregarding the beneficial religion hankers after worldly wealth and glory. Do you see any one getting rice without sowing the paddy seeds ?

The doctrine of universal brotherhood and good behaviour are the life-breath of true and scientific religion. The religion taught by Tirthankara Mahavira is a penacea for all sorts of worries and

it is salutary shelter for distressed and disgusted souls. Acharya Ravishena in Padma Purana observes.

अनाथानामबन्धूनां दरिद्राणां सुदुःखिनाम् ।
जिनशासनमेतद्धि परमं शरणं मतम् ॥

The Truth expounded by Jina (Victor) is the sacred refuge for orphans, deserted, distitutes and much distressed persons.

Ancient history of India bears testimony that the subjects enjoyed peace and unbounded prosperity when the land was ruled by Jain monarchs like Chandra Gupta Maurya, Kharvela, Amoghavarsha, Kumarpala etc. Hence the words of Ravisena are pregnant with meaning and truth.

The mental make-up of a cultured and devout Jain is reflected in this verse.

खामेमि सव्वजीवाणं सव्वे जीवा खमंतु मे ।
मित्ती मे सव्वभूदेसु वैरं मज्झं ण केण वि ॥

I extend forgiveness towards all living beings and pray them to excuse me (for my faults and lapses). I cherish fratenal feels towards all creatures and I bear no animosity for any one.

Acharya Kunda kunda says that Jmavani, the sermon of saviour, Mahavira is verily a medicine which if administered properly bestows spiritual health to the sick soul. These words are remarkable :—

जिणवयण मोसह-मिणं विसयसुह-विरेयण-ममिदभूदं ।
जर-मरण-वाहि-हरणं खयकरणं सव्वकम्माणं ॥

The Divine discourses of Jina (Victor) are like a medicine which makes the mind detached from sensual pleasures. They are as sweet and beneficial as ambrosia. They ward off decrepitude, ailments and destroy all karmas.

The Sermons of Tirthankara Mahavira were universal and in this age of scientific advancement they possess the virtue to satisfy the inquisitive and unbiased minds. These observations are Valuable.

इह जिणवरवाणि विसुद्धमई जो णियमण धरई।
सो सुर-णरिंद-संपइ लहइ केवलणाण वि उत्तरई ॥

A person, with pure mind keeps the guidance of Jinavani in his heart, acquires the splendor and prosperity of the Indras and sovereign rulers. He ultimately attains the knowledge of the entire world-Omniscience.

卐

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Late Sri Deputymal Jain

(1921 - 1973)

"Whom the cruel hand of Death snatched away from our midst so prematurely.

To cherish whose loving memory his brother Sri Nemichand Jain, Delhi, donated funds for the publication of "Tirthankar Mahavir—life and Philosophy" by Revered S. C. Diwaker under the auspices of the Jain Mitra Mandal, Delhi "